

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE BISHOP OF PETERBOROUGH ON CONFESSION IN SCHOOLS.

OUR recent remarks on the impossibility of putting a stop to confession in the Church of England, except by revision of the Prayer-book, receives some illustration from a correspondence published this week in the *Guardian*, between the Bishop of Peterborough and the Rev. Canon Lowe, in reference to Lancing College. This college is intended to meet the wants of middle-class people in moderate circumstances, whose means are insufficient to obtain for their children the advantages of those great public schools which have been diverted from the needs of the poor to the luxury of the rich. Canon Lowe had requested permission to publish the name of the Bishop amongst those who "approve of and support" this work. Unfortunately the name of the chaplain of the school, who, if we mistake not, is also vice-principal, had been noted by the Bishop in the list of members of the Society of the Holy Cross; and he therefore wrote to say that while this was the case he could not give the sanction of his name. It is of some interest to mark what were the Bishop's difficulties, because the facility with which they were afterwards removed shows how impossible it is for a bishop, however well disposed, to touch, under our present laws, the real dangers of our ecclesiastical system.

The right reverend prelate said that his objections to the society in question were founded "on a careful study both of the book which it adopted and circulated—'The Priest in Absolution'—and also of the rules imposed upon its members." The obnoxious book he found to teach "the necessity of private and sacramental confession, and of the enumeration by the penitent of all his mortal sins at least, and consequently the necessity of that minute and detailed examination of the penitent in which this book aims at instructing the confessor." Then again the rules of the Society bind its members to "say mass" and to "practise sacramental confession at least once a year." The bishop insisted that this was Roman language, and the Roman rule, an assertion which we imagine most people will endorse; but if any one, whose education had trained him to regard things more than names, were asked what is most objectionable in these features of the society noted by the bishop, it

strikes us that he would not seize upon the word "mass," or the epithet "sacramental," as applied to confession. He would dwell rather on the root of the mischief, which is to be found, not in the name of a society, nor in the style of language it adopts, but in that practice, under any form, of confession to a priest with a view to absolution, which is the worst engine of spiritual despotism ever invented by a corrupt Church. We shall soon see that this was scarcely the position assumed by the Bishop of Peterborough. Indeed it hardly could be, seeing that the practice of confession is at least suggested in the Prayer-book; and, in connection with the Communion Service, suggested in such a manner as to offer the greatest facilities for scheming priests to turn it into a binding rule. The bishop's difficulty was simply the connection of the chaplain with a society that had accidentally become notorious and unpopular. A public withdrawal from this society on the part of the official concerned was a condition apart from which it was impossible for him to give his sanction to the school.

Now let us see what Canon Lowe had to say in reply. He informed his lordship that he was evidently ignorant of the real circumstances of the case. Canon Lowe had been quite unaware—so little attention did he pay to such things—that any member of Lancing College had been connected with the Society of the Holy Cross until he saw the name of the chaplain mentioned in the House of Lords; but almost at the same instant he had received a letter from the official in question informing him that the latter had resigned his membership and office in the objectionable society, and had given notice to his bishop of his withdrawal. Furthermore, the chaplain had never read the book called the "Priest in Absolution," and had, therefore, never attempted to act according to its rules. He then proceeds, in language which all who care more for things than for words would do well to note—"Your lordship's acquaintance with our public statements made on one occasion by myself in your hearing, is sufficient to assure you that the rules of the college confine our chaplains strictly within the limits of the Prayer-book in the matter of confession and absolution." The italics, which are our own, involve the essential point at issue between the Romanising clergy and the Protestant public. But with this, apart from Prayer-book revision, it is of course impossible for any bishop to deal. Canon Lowe goes on to say—"You are aware also that in our schools it is with a parent's consent that boys are received to confession, as was stated in my letter to Sir John Coleridge, published in 1876, a copy of which was sent you at the time of a Leicester meeting on our behalf, at which you presided a few years ago." It is perfectly clear, then, that what the Bishop of Peterborough objects to is not the establishment of the confessional amongst young boys, but only the connection of the confessor with a notorious society. This is confirmed by the bishop's reply, in which, under the circumstances, he withdraws the refusal of his name. "I was, as you correctly state," he says, "quite aware of the rules and conditions respecting confession in your school, and regarded them as fully within the laws of the Church of England. On this ground I have, in spite of considerable popular prejudice on this subject, given them that public sanction in this diocese

to which you refer." Let these words be carefully weighed with all that they involve. The practice of confession amongst the boys, and of absolution by the priest, is one of the recognised customs of the school; and this custom, "in spite of considerable popular prejudice on this subject," the Bishop of Peterborough openly and publicly sanctions. Boys are indeed not usually so disposed to morbid sentiment as girls, nor are their moral natures so easily enslaved by priestly influence. But the prelate who sanctions confession for the one sex would scarcely disapprove it for the other; and it seems to us a fact of the most ominous and startling import, that under the rule of the Prayer-book as it exists at present, a prelate of the masculine sense characteristic of the Bishop of Peterborough should be compelled to give his sanction to so dangerous and odious an institution. It is easy to imagine how the thing works. At a comparatively early age, the young hear the supernatural benefits of the Communion Service enlarged upon by the eloquence of their chaplain. Eagerly desiring such benefits, and uncertain of their own fitness, they are pointed to the exhortation which directs that if they are unable to satisfy their own consciences, they are to come to their chaplain, "or to some other discreet and learned minister of God's Word, and open their grief, that by the ministry of God's Holy Word they may receive the benefit of absolution." To young and tender minds, wrought upon by superstitious fears, such relief is sure to be welcome; and at each recurring ceremonial of the kind they are encouraged to seek it once more. Of course if the practice of confession be a right and Christian thing, there is no more to be said. But if not, let not the Protestant public of England delude themselves with the idea that they touch the root of the evil by condemning the Society of the Holy Cross. It is time they woke up to the fact that this potent engine of priestcraft, which they condemn and abhor, is a favourite instrument of education in many clerical schools, is fostered by the Prayer-book, and, at least in the case before us, is openly sanctioned by a bishop.

"THE CONGREGATIONAL CHURCH AID AND HOME MISSIONARY SOCIETY."

THE deliberations and controversies of two or three years over the several schemes, or the successive modifications of the original scheme, for enabling the wealthier Congregational Churches to assist the poorer, have at length resulted in a plan for the formation of a society with the above title. In May last the whole subject, which has from time to time been keenly discussed at the meetings of the Congregational Union, was remitted to a conference of representatives to meet in the autumn. This assembly of delegates, some 150 ministers and gentlemen from all parts of the country, met last week at Derby, and after about five hours' discussion, the plan given in detail in another column was substantially adopted. Thus endorsed, it will be submitted for acceptance to the autumnal meeting of the Congregational Union a few weeks hence.

The scheme now matured and approved proposes a confederation of county associations to aid the weaker churches with a view to the more adequate maintenance of the ministry, and the increase of their general usefulness; to plant and foster new churches where they are needed; and to provide for the preaching of the Gospel and other evan-

gelistic work in spiritually-destitute places. The affairs of the society are to be managed by a council of not more than 200 chosen by the associated county unions, and its functions will be to receive the moneys collected by them, or to make them matter of account, and from the general fund that may accrue to vote lump sums to be distributed at the discretion of the local associations. The plan thus includes the formation of a new Home Missionary Society among Congregationalists—or the reconstruction of the present society on an enlarged basis—with a view, as Mr. Hannay explained the matter, “to bring all the county associations in the land within the pale of one organisation, so that the strong could help the weak, and the desolate parts of the land might rejoice because of the bounty and manifold benefits that came from their wealthier brethren in other parts of the land.” We are not called upon, nor is this the time, to criticise the details of the scheme. When put in operation it is expected to evoke the liberality of the members of the Congregational body on a scale hitherto unknown, and to secure for Congregationalism many of those elements of strength and that practical union, which the constitution of Independent churches does not at present adequately develop. The plan now adopted has grown out of one of a more centralised or complicated character which has been warmly criticised as putting in some peril the principle of Congregationalism, as well as presenting great difficulties in carrying it into operation. As our readers are aware, the idea of such a combination has been originated and advocated with consummate ability and untiring zeal and patience by the secretary of the Congregational Union, who has from time to time abandoned such portions of his scheme as have been shown to be crude or unworkable. Prolonged deliberation has now brought about a practical agreement among the members of the Derby Conference, and it remains for the Congregational Union to decide upon the formal acceptance of the plan.

THE GOVERNMENT AND THEIR UNSOLD LIVINGS.

(From the *Manchester Examiner*.)

The Admiralty, it appears, will not be able to build an ironclad out of funds raised by the sale of Government livings. A couple of months ago ten Greenwich Hospital livings were offered for sale by public tender in eight lots. They were Humahugh, Simonburn, Wark, Bellingham, Thorneyburn, Greystead, Pastow, Alston, and others, all situate in the counties of Northumberland and Cumberland. The spirit of speculation in ecclesiastical property, however, seems at present to be as bad as that in 32's cops. In reply to a question addressed to the Admiralty with reference to the transaction, Mr. Vernon Lushington replies, half apologetically explaining that the livings were offered for sale as directed by Act of Parliament, “my lords having no option but to take this course,” and then he says, “I am to add, however, that none of the tenders received has been accepted by my lords, and the livings have therefore not been sold.” From this it is evident that Church of England livings are for the moment a drug in the market. The fact is unfortunate for the new First Lord, who would have been able to find abundant uses for the few thousands the sale was expected to yield; but he has only to blame those officers of his department who appointed a time for the sale when money is “tight” and there are fewer rich merchants than usual buying Church patronage for the maintenance of their sons or as dowries for their daughters. But the Home Secretary cannot altogether be acquitted of the blame of contributing to this disappointing result. About the time when these livings were in the market Mr. Cross was declaring on behalf of the Government in the debate on Mr. Leatham's motion that “the buying or selling of a next presentation was as bad, and much worse, than the buying or selling of a vote for a member of Parliament.” Here, then, was the Government, through one Minister, offering ten livings in the Church of England for sale, without the slightest reservation as to the future sale of next presentations, and at the same time they were declaring, through another minister, that the buying or selling of such presentations was the worst kind of bribery. This was strange inconsistency, which may have had its effect; and then there were other reasons which might influence purchasers. The livings belonged to the unfortunate Earl of Derwentwater, who was a Roman Catholic; they were forcibly taken from him along with his head and other property in 1716, and were handed over to the Admiralty and made to help pay the expenses of the Scotch rebellion. To many minds the question will arise whether livings which have not come from a “pious ancestor,” but which have been forcibly taken from an unfortunate Roman Catholic nobleman should be sold in 1877 to build ironclads, or put money in the coffers of the Government. That, however, is a point which Liberatorists would not lay much stress on. To them the transaction was made to bear another light from the announcement that half the money

the livings were expected to realise was to be applied in augmentation of the stipends attached to them, or, in other words, that while one-half of the proceeds went to some department of the State, the other would be used to still further enrich the endowments of the Church of England. That naturally seems the least agreeable feature of the affair—that the Government should authorise an act which is divided only by a very thin line from simony may be a scandal; but that they should do so with a view of increasing Church endowments is a scandal and an injustice to the nation as well. For the time the livings are withdrawn; but it may be anticipated that the Admiralty will again offer them for sale, in which case it is to be hoped that Parliament will be able to say something about the proposed disposition of the proceeds.

THE QUEEN AT GAIRLOCH AND THE PARISH CHURCH.

(From the *Edinburgh Daily Review*.)

If Bishop Fraser of Manchester did well to be angry with the Queen when she was supposed guilty of a passing slight to the people of his diocese and so indirectly to himself, at the crisis of the great event in the modern history of that city, what must be the feelings of Bishop Mackenzie of Gairloch under circumstances in every respect more aggravating! If Her Majesty had accepted the invitation to open the Manchester Town Hall, the act would have been *ex gratia*; what Roman Catholics call a work of supererogation. At worst the sin which incurred the portentous rebuke of Bishop Fraser was one of omission. But in Gairloch the case is entirely different. There Her Majesty was not only up to the last moment expected, but there was every reason to justify the elaborate preparations which were made in the parish church to receive her. As temporal head of the true Church in Scotland, she was bound to show an example to the errant flocks who persistently set their faces towards quite other sheepfolds. Nay, more, as a parishioner for the time being of the Rev. Mr. Mackenzie, she was bound to attend upon his ministrations, unless, like the old lady who sat dry-eyed while all the rest of the congregation was moved to tears by a melting sermon, she was prepared to justify herself on the ground that she did not ordinarily and properly belong to this particular church. Her Majesty not only did not honour the National Church and the oracle whom Parliament has set up to diffuse sweetness and light in a land otherwise wholly given up to Free-Church darkness, by driving in state, exceeding that of the Lord High Commissioner at Assembly seasons, to the parish kirk, but she did worse. She went out for a quiet sail on the loch on the Sunday afternoon, in a boat steered by a too-much honoured hotel-keeper, and held a daring convective on her own account on an island dedicated to the memory of a long-forgotten Roman Catholic saint. This is an undoubted offence against all law, ecclesiastical and parochial, and whoever else may be denied access to the Hotel Maree during its present occupation, we hold that the Rev. Mr. Mackenzie, accompanied by his beadle, if he had one, has an unquestionable call to visit there, with a view to open the initiatory stages in a case of discipline. The excuse which it has been attempted to set up for Her Majesty's absence from church on the plea of distance is scarcely admissible in a district where humble Free-Churchmen walk ten miles to their own place of worship every Sunday, and think nothing of it. But supposing it were suffered to pass muster by a too loyal and good-natured parish presbyter, there remains the other offence of holding a convective. Verily, the hands of the Free-Church schismatics have been mightily strengthened by royal example!

We sympathise sincerely with Mr. Mackenzie. In some respects he is a man greatly to be admired. He stands isolated at the post of duty where the National Church has placed him. The people have left his church, and between him and them a great gulf of principle is fixed. He has no elders around him to support his weary arms or cheer his fainting heart. We are informed that he is deprived even of the consolation of a beadle. To some men such a position would bring bitterness of soul that would be insupportable. But Mr. Mackenzie preaches manfully on Sunday after Sunday, to empty pews, whether his parishioners will hear, or whether they will forbear, standing doggedly at his guns, and bombarding with the regulation expenditure of shot and shell the long evacuated position. There is, we repeat, something pathetic in such faithfulness. It is true that in some respects the lines have fallen to Mr. Mackenzie in pleasant places. Though he has no beades to assist in the tillage of his glebe, glebe and manse are there in one of the prettiest spots of Ross-shire, and though the possible elements of a kirk-session have all gone over to the Free-Church majority, they cannot deprive him of his comfortable stipend of 250*l.* a year. Yet Mr. Mackenzie must feel a natural mortification when, after years of faithful preaching to a perverse generation that will not hear him, in the hour of his reasonably-anticipated triumph the cup of joy is withdrawn from lips already moist with expectation; and the temporal head of his church and his parishioner for the time being, conspicuously alights him, preferring to adopt the example of the Free-Church people ever since the Disruption, by setting up a convective on her own account.

It is not for us, having no parochial jurisdiction

in the case, to inquire into the real reasons which prevented the Head of the Established Church in Scotland from setting the hoped-for example to her subjects. But, if we dared hazard a conjecture, we might, perhaps, be justified in supposing that Her Majesty shrank from employing the Sunday in stamping with her approval what in the circumstance is little better than a solemn farce. We seek to cast no slur upon faithful Mr. Mackenzie when we say that his legal position in the parish as the one State-recognised fountain of sweetness and light is altogether ridiculous. A deserted State-Church, drawing upwards of 300*l.* a year of ecclesiastical funds, and doing no real service for God or to man, is, in such a parish as Gairloch, the spiritual wants of whose people are amply provided for by their own voluntary contributions, an anomaly that cannot stand the fierce light which Her Majesty's presence on Sunday would have brought to bear upon it. And as in the case of Gairloch, so is that of the parishes on every side surrounding it, and throughout the greater part of Ross-shire, Sutherland, and Caithness. A few months ago we furnished our readers with a sort of ecclesiastical census of this very district. Turning to this we find that in the parish of Applecross, the next to the south of Gairloch, the counted attendance at the Established church out of a population of 1,129, was seven; in the parish to the north, Poolewe, out of a population of 2,623, the attendance was also seven! In the former case, the congregation, according to our informant, was made up of “Lord Middleton's servants, the minister's servantman, and one or two additional.” At Plockton, which faces Applecross, on the opposite side of Lochcarron, the average attendance, said our correspondent, “is only two and the minister's servant”; but on the day our census was taken (Sunday, April 8) this was swelled to eighteen by the unwonted attendance of the Duncraig family, who ordinarily worship at the Episcopalian Chapel. In other established churches from which we received returns throughout Ross-shire the average attendance was from thirty to fifty; in one case, Tarbet, rising as high as 120, and in others—Kintail to 87, and Kilmuir Easter to 76. In contrast with the miserable array of empty benches in these parish churches were Free-Church congregations counted by hundreds—the very lowest, in the sparsely-populated district of Glenshiel, being 120, while the average throughout Ross-shire was not less than 400. These are facts respecting the so-called National Church in Ross-shire which might well give pause to its temporal head and her advisers before she drew upon the position the fire which it cannot ultimately escape.

THE BISHOP OF PETERBOROUGH AND THE SOCIETY OF THE HOLY CROSS.

The Bishop of Peterborough has requested the *Guardian* to publish the following correspondence:—

The Palace, Peterborough, Sept. 13, 1877.

My dear Canon Lowe,—I regret that I am unable to comply with your request for leave to publish my name amongst those who “approve of and support the work” of middle-class education in which you are now engaged.

Hitherto, it is true, as you remind me, that I have done so. I cannot, however, continue this public recognition so long as any one of the officials engaged in the schools which you are promoting is a member of the Society of the Holy Cross.

This, if I am not mistaken, is the case at Lancing College, as the name of one of the masters there appears in the list not only of members but of office-bearers in that society.

My objections to the society are founded on a careful study both of the book which it adopted and circulated—“The Priest in Absolution”—and also of the rules imposed upon its members.

As regards the former—“The Priest in Absolution”—its teaching respecting confession, as well as on other points, appears to me to be definitely and unequivocally that of the Church of Rome as distinguished from that of our own Church.

It distinctly asserts in more than one passage, and evidently assumes throughout, the necessity of private and sacramental confession and of the enumeration by the penitent of all his mortal sins at least, and consequently the necessity of that minute and detailed examination of the penitent in which this book aims at instructing the confessor.

As regards the “rules” of this society, the least strict of these, which is obligatory on all its members, binds them to “say mass,” and to “practise sacramental confession at least once a year.”

This is Roman language and the Roman rule; it is not the language nor the rule of the Church of England. The fact that this was not the original rule of the Society, and that it was subsequently altered in this distinctly Romeward direction, shows, to my mind, as distinct a Romeward tendency on the part of those who sway its counsels.

I am aware that some of its original members disapproved of, and were in consequence exempted from, this rule in its altered form, and also that many of these disapprove strongly of the “Priest in Absolution.”

This may possibly be the case with the gentleman to whose membership I have referred, and against whom, I need not say, I bring no personal accusation whatever.

But it seems to me clear that those who do disapprove either of these rules or of the “Priest in Absolution,” ought publicly to sever themselves from a society which continues to impose these rules and which has publicly refused to condemn this book. Certainly until they do this, they cannot complain if they are regarded as approving of both.

Such public withdrawal from the Society of the Holy Cross seems to me more especially incumbent upon

those to whom parents in our church are invited to entrust the education of their children.

At any rate, speaking for myself, I must plainly say that so long as any institution claiming to be conducted on the principles of the Church of England is connected in the person of any one of its officials with the Society of the Holy Cross, I cannot as a bishop of that Church give to it my public recognition or support.

I have stated my feelings in this matter thus fully and explicitly in the hope of showing you that I have not hastily or in deference to any mere popular clamour arrived at my present decision.

I can truly say that I have come to it reluctantly and with much regret, knowing as I do how great a work your schools have effected for education and for the Church.—Believe me, faithfully yours,

Rev. Canon Lowe, &c.

W. C. PETERBOROUGH.

P.S.—As the subject of this letter is entirely of a public nature, I wish to reserve my right to publish it, though I shall not, of course, publish any reply you may make to it without your permission.

Ingestre, Stafford, Sept. 16, 1877.

My Lord Bishop,—I beg to acknowledge your letter of the 13th inst., received yesterday, 15th, at Denstone.

Permit me, in reply, to furnish your lordship with some facts of which you are plainly not informed. The member of Lancing College to whom, I suppose, you refer as a member and office-bearer of the Society of the Holy Cross (of whose connection with it I was unaware till I saw his name mentioned in the House of Lords), wrote to me on June 30, and forwarded to me a copy of the letter which he had written on the 19th to his bishop, apparently *proprio motu*, stating to his lordship that he had resigned his membership and office in that society; to me he stated that he had never read the book called "The Priest in Absolution," and to the bishop he stated unreservedly that, as chaplain of St. Nicholas College, he had always acted in accordance with the rules laid down for its chaplains. Your lordship's acquaintance with our public statements made on one occasion by myself in your hearing, is sufficient to assure you that these rules confine our chaplains strictly within the limits recognised by the Prayer-Book in the matter of confession and absolution, and I may add, prohibit them from asking "any leading question, or the suggestion, by way of inquiry, of any sin, under any circumstances."

You are aware, also, that in our schools it is with a parent's consent that boys are received to confession, as was stated in my letter to Sir John Coleridge, published 1876, a copy of which was sent you at the time of a Leicester meeting in our behalf, at which you presided a few years ago. We may, therefore, fairly trust that the Lancing chaplain's connection, now ended, with the Society of the Holy Cross, led to no departure from the regulations in our schools which your lordship has hitherto defended as fully within the law of the Church of England. I have never seen the book called "The Priest in Absolution," and am ignorant of the rules of the society that has made itself responsible for it.

I may assume your representations of their teaching to be correct, but in fairness I must say that I have heard the names of men mentioned as belonging to the society, and know well the man to whom you refer, and I do not doubt that in desire and intention they are no other than the zealous members of the Church of England which their lives of self-sacrifice in her cause would lead us to believe, and I trust, if they be not, as men may be, driven into resistance under the smart of injustice, they will see and deplore that their language, and possibly their speculative theories, have exceeded the limits of the position in which by Divine Providence the Church of England has been placed.

The Society of St. Nicholas College from the outset has striven through good and evil report to establish and maintain a basis as broad as that of the Church of England. It must then be liable, as the Church is, or as any diocese in her communion is, to find within it men of different views. Nor can its founder and organiser do more, in my judgment, than provide its authorities with such safeguards as may preserve as far as possible this tolerance from becoming dangerous. Accordingly, the statutes delivered in 1873, under which I govern this society, contain the following proviso:—"And here it is to be noted that it shall not be legal for any fellow-probationer, associate, or chaplain, whether on the foundation or not, to belong to any other society, or to take any words to any other body, or to wear their medals without the consent of the provost." It is probable that this proviso was made to anticipate difficulties in my society which the founder possibly apprehended might arise in his, from men joining other communities, beyond his control, even years ago, when there may have been no ground to doubt the reasonableness of the step itself.

In corresponding, my lord bishop, with official persons, I never allow myself an *arrière pensée* of *ex post facto* publication—a novelty of our time—which does not commend itself to my judgment. But neither seeing nor shrinking from the publication of facts and honest convictions, I am, my lord, in your hands, and I beg to remain your lordship's faithful servant,

EDWARD C. LOWE.

The Right Rev. the Lord Bishop of Peterborough.

P.S.—I return to Denstone, Uttoxeter, to-morrow.

The Palace, Peterborough, Sept. 17, 1877.

My dear Canon Lowe,—I learn, from your letter, with much satisfaction, that the member of Lancing College to whom I referred in my former letter to you has withdrawn from the Society of the Holy Cross.

It is, I think, much to be regretted that the fact of his withdrawal was not at once made publicly known.

There must be many who, like myself, regard membership in that society, and therefore, presumably, approval of its rules and publications—on the part of one of the masters of your schools—as a sufficient reason for declining to give to them their public support.

I was, as you correctly state, quite aware of the rules and conditions respecting confession in your schools, and regarded them as "fully within the laws of the Church of England."

On this ground I have, in spite of considerable popular prejudice on this subject, given them that public sanction in this diocese to which you refer.

Your defence, therefore, of your rules and con-

stitution is, so far as I am concerned, unnecessary, inasmuch as I have in no way impugned these; but have, on the contrary, publicly expressed my approval of them.

Nor have I accused the gentleman to whom I referred of any "departure from these rules."

I am even willing to assume that the very salutary statute of 1873, which you cite in your letter to me, has been observed in his case. I may say, however, in passing, that, if so, it has proved itself not to be practically a sufficient "safeguard" against what it was designed to prevent.

What I had to deal with, however, was something quite apart from all this. It was simply the fact that I was requested to give my public recommendation, *valent quantum*, to the present "work" of your schools, while one of those engaged in a most important department of that work was apparently bound by rules and approving of and circulating teaching quite irreconcilable with those principles upon which your work was professedly conducted. I felt that I could not possibly do this, and I wrote to you accordingly.

As regards my accusation of a "Romeward tendency" on the part of those mainly responsible for the proceedings of the Society of the Holy Cross, which you seem to regard as undeserved, I can only say that it seems to me to be amply justified by the facts which I cited in my letter. Of "the wishes and intentions" of these persons—as I knew nothing—I carefully refrained from saying anything. I spoke only of their "tendencies" as evinced by their public words and acts. Whether these tendencies are conscious or unconscious on their part I do not presume to judge.

The excellence and "self-sacrifice" of their lives, which I have never questioned, appear to me in their bearing on my statement to be as purely irrelevant as they would be in the case of the many equally excellent and devoted Roman Catholic priests, whose teaching and practice in the matter of confession they have adopted.

I should greatly rejoice if these persons should hereafter express that regret for their "language" and "theories" (and, I should add, their practice as enjoined in their manual on confession) which you anticipate.

At present, unhappily, I only know that they have publicly declined to condemn these.

As long as this their public and formal reaffirmation of what I must again describe as distinctly Roman doctrine and practice remains unwithdrawn, so long, I fear, must those whose duty it is to act as guardians of the faith of the Church regard with distrust and treat with anxious caution those who still retain their membership in this society.

The fact, however, that the one officer in your schools who was a member of the society has withdrawn from it, has removed, of course, the difficulty I had felt in continuing to them my public support.

I have, therefore, much pleasure in authorising you to publish my name—should you still wish to do so—amongst those of your supporters.

As I could not, however, assent to this unless the facts detailed in our respective letters were made public, I will, in justice to myself, and, if I may say so, to Lancing College, avail myself of your permission to publish this correspondence, which I accordingly send to the editor of the *Guardian*.

I am, faithfully yours,

W. C. PETERBOROUGH.

Rev. Canon Lowe, &c., &c.

THE LIBERATION MEETINGS IN IRELAND.

EXTRAORDINARY MEETING AT BELFAST.

Mr. Fisher and Mr. Andrew, who, as we stated last week, are now visiting Ireland, held a meeting in the Music-hall, Belfast, last Wednesday, which is described in the *Northern Whig* as "the most disorderly and uproarious meeting that had taken place in Belfast for many a day." Mr. W. C. Mitchell took the chair, and the hall was densely crowded, a considerable proportion of roughs being present, says the *Whig*. The latter class made their presence quite apparent from the very first by stamping their feet, clapping their hands, and making other noisy demonstrations the moment any respectable person entered the hall. Several gentlemen accompanied the deputation to the platform, and with them the Rev. J. C. Street and Mr. W. Spackman, Mr. Fisher, Mr. G. Fisher, etc., while amongst the audience were Dr. Dill, the Rev. Professor Rogers, and some clergymen. The chairman made an exceedingly good speech, describing the position of the Liberation Society, but was interrupted from time to time, his voice often being drowned by the noise. When he referred to the composition of the House of Commons, somebody exclaimed "They are as good as you"; next came loud cries of "Sit down," followed, in response to another remark, by "No Parliament!" "This is Belfast you are in!" Next the chairman was informed that he was "a humbug," and three cheers were given for Lord Beaconsfield. Jeering, laughter, and what is locally termed "booming," greeted him throughout, but he held his ground with firmness and moderation.

Mr. FISHER was then called upon, and at the beginning asked, as a stranger in a strange land, for "fair play," in response to which he was told to "go home." He proceeded to give, in moderate and conciliatory language, some portion of his address. We quote part of the scenes which followed from the *Morning News*. We will call this Scene No. 1:—

The speaker was here met with loud groans, and the hall became a scene of the greatest confusion. In this state of affairs Mr. Samuel Criglington rose, amid the din, and addressed the audience. He was inaudible at the platform, but at one time a reference to James II. was distinctly heard. Mr. Fisher remained standing on the platform the while, and was being very impudently questioned by occupants of the front seats as to the amount of his salary and other unpleasant details.

Next we have Scene No. 2:—

Mr. W. B. Finnegan called upon him to move a resolution, if he had any, and was supported in this request by Mr. Samuel Criglington. While the latter was standing the chairman kept shouting at him, "Sit down, Sir." Mr. Criglington remained standing, and addressing the chairman with much gesticulation, but his remarks were wholly inaudible. Ultimately Mr. Criglington did sit down. A scene of indescribable confusion ensued. Cheers were called for Professor Rogers, shouts rose from all parts of the hall, and a loud stamping of feet continued for several minutes. The speaker had now sat down, while the chairman remained standing. A respectable-looking gentleman rose at the lower end of the hall and proposed a question to Mr. Fisher, which he declined to answer till he should have been heard. The stamping of feet continued, and Mr. Fisher entered into conversation with the Rev. Mr. Street, and some other friends on the platform. Mr. Fisher again turned to the audience, trying to make himself heard, but to no avail. He was heard to say he would answer the question which had been put at the proper time. Amid the excitement Mr. Criglington again rose and addressed the audience at the lower part of the hall, the chairman at the same time making some remarks as to the "mean way" that was being resorted to.

After this, according to the *Belfast Whig*, the following took place:—

Professor Rogers rose, and was called upon by a number of voices to go forward to the platform. At length he said: "I think it is but fair play, having heard one of the deputation that have come over here to illuminate us, that we should hear the other. I think that is only courtesy. I think it is what Irishmen would do, and I believe also Protestants will do. I have no doubt that our friends who brought these respected strangers here will express their thanks to them in a resolution that will afford the opportunity to anyone who differs either in letter or in spirit to move an amendment. Anyone can avail himself of the constitutional privilege to move that resolution, which I take it for granted would not be true, and then I will move an amendment. ('Hear, hear,' and applause.)"

The Chairman: After the very sensible remarks of Professor Rogers, I would ask you to hear our friend, Mr. Fisher, make his speech, and then listen to Mr. Andrews. (Loud cries of "Order.")

Mr. Fisher made a renewed attempt, but in vain, to resume speaking.

Voices called out for a resolution, and other voices "Chair."

The Chairman, at this point, braved the meeting, and was followed by Mr. Fisher in the same style, when what we may term Scene No. 3 occurred:—

The excitement and noise at this stage caused a scene of the greatest confusion and uproar, in the midst of which the speaker was heard to exclaim that he would rather they should carry his dead body out of that hall than he would yield to the paltry cowardliness of the men who were disturbing the meeting. Another short period of rest for Mr. Fisher ensued. The intervals during which he could not speak, owing to the uproar, generally lasted four or five minutes, and in some cases seven and eight, and till he thought he could make himself heard again he either sat upon a chair or the corner of the table before him. After this state of things—confusion and general uproar alternating with comparatively quiet but short periods of time—had continued a little longer, it became clear that the speaker must retire without concluding his address, or, to use his own words, that the time would soon be when he could not enjoy a little calm after a "breeze." There seemed to be a growing disposition on the part of the audience to drown every word he uttered, and one from among them suggested he should withdraw and allow the other member of the deputation, Mr. John Andrew, of Leeds, to address them. He, however, declined to agree to that suggestion, stating that they would conduct their meeting as they pleased. The whole audience now rose, and some five or six from the body of the hall, preceded by the Rev. Professor Rogers and Dr. Dill, went on to the platform, and immediately there was a general movement in the same direction. The chairman and those on the platform betrayed looks of anxiety on seeing such a stampede being made towards them, and indeed matters justified their fears. They were pushed violently from their places. In another moment the platform was crowded; the chairman, the speaker, and those who were with them were jostled about in a violent manner, and some blows were exchanged; but so far as we have heard no one has been seriously hurt. The speaker was shoved off the platform on to the hall; the Rev. Mr. Street had his hat struck off and kicked about, and must have got severely crushed in a swaying crowd which surrounded him, and Mr. Fuhr got pitched down the narrow doorway leading from the platform. The chairman was knocked down, but soon regained his feet again, and then as quickly as possible he, the Rev. Mr. Street, Mr. Fuhr, and those associated with them in conducting the meeting, disappeared.

Professor Rogers then moved the following resolution. Our readers will mark the words *all patience*:—

That the meeting having listened with all patience to the deputation, and having heard nothing on the subject of disestablishment, they recommend the gentlemen to return to England and study the question. This meeting is further of opinion that the crusade our friends have undertaken at the expense of a very inconsiderable party in England will be as unseasonable as it is ill-judged.

He knew well the class in England to which these gentlemen belonged. They belonged to a class very much opposed to endowments, because they could not get them. (Laughter.) Professor Rogers then ridiculed the meeting which had been held in some very sarcastic observations. The advertisement stated that John Fisher, Esq., of London, would deliver an address; but John Fisher had been fishing all night and caught nothing. (Laughter.) But they had not heard the other members of the deputation yet. (Laughter.) The resolu-

tion was passed, and the proceedings, of a most noisy and disorderly character, were brought to a close.

The meeting is commented upon in all the local prints. We take the following from the *Belfast Whig* of Thursday:—

There was a meeting yesterday evening in Belfast in the old fashion. It appears that a Mr. John Fisher, of London, and a Mr. John Andrew, of Leeds, appeared as a deputation from an English Liberation Society to give addresses on the subject of disestablishment and disendowment. We have had in Ireland a very effective disestablishment, though not quite so much disendowment as, according to the principles of strict justice and equality, we ought to have had. We are not now particularly interested in the controversy raging on the other side of the Channel. Ultimately the Church of England is very likely to disestablish itself, and the destinies of the Scotch Establishment may, with much confidence, be left in the hands of the Scotch people. The appearance therefore of Mr. John Fisher, of London, and Mr. John Andrew, of Leeds, in the Music Hall of Belfast yesterday evening, may have been a mistake. So far as we can judge, they were not under the guidance of the most discreet advisers. Their reception must have somewhat surprised them, though most people who know Belfast cannot affect to be at all astonished at the proceedings. Admission was free. Every person therefore came to do just what he thought right in his own eyes. There was a scene of undisguised and disgraceful rowdiness. We very much regret such a display in the interests of freedom of discussion. But the meeting was in no respect representative, and the disorder might have been anticipated. It will not, however, influence the merits of a great cause. Not many years ago the estimable Protestant bishop of this diocese was moved out of the chair at a public meeting amid similar uproar; but this disgraceful conduct did not save the Irish Establishment. It would have been much better that the meeting last evening had not been held at all; but the behaviour of the organised mobs of disturbers could do no good to the cause of Establishment, such as it may be, either in England or Scotland. It will require very different defenders if it is at all to hold its ground.

The *Belfast Morning News* denounces the proceedings in a vigorous article, while the *News Letter* (Tory) exults over them.

CONFERENCE AT BELFAST.

On Friday Mr. Fisher and Mr. Andrew attended a conference of friends in the Castle Restaurant. Amongst those present were Mr. W. C. Mitchell (in the chair), Rev. Alexander Gordon, M.A.; Rev. J. C. Street, Rev. Joseph Pollard, Mr. William Spackman, Mr. John Fisher (deputy from the society), Mr. D. H. Brown, Mr. William Brown, Mr. Thomas Shields, Messrs. Robert Carswell, George Fisher, James Kinnear, jun., D. W. Moore, Christopher J. Street, B.A., Wm. Hazleton, James Jenkins, W. B. Ramsay, Hugh Morrison, Stephen Hicklin, James M. William, John F. Mulligan, John Vinycomb, John R. Neill, John Lees, Hiram Galloway, Henry Fairfax, W. B. Ramsay, S. W. Bullock, and Thos. E. Osborne.

The Chairman made a vigorous speech in reference to the proceedings on Tuesday, and the rude and unwarrantable attack that was then made upon them. They now had an opportunity of protesting against it. He referred with detestation to the conduct of Professor Rogers, who was not an ordained clergyman but a Professor of Sacred Rhetoric in the Assembly's College. He thought he had given his students a queer example. The chairman proceeded, with a good deal of humour, to criticise Dr. Rogers's conduct, and then vindicated his adherence to the principles of the Liberation Society. The Rev. J. C. Street moved the following resolution:—

That this meeting solemnly protests against the violent attempt made by an organised mob, under the leadership of well-known public men in Belfast, to prevent the right of free speech in the borough, and to suppress the discussion of public measures by physical force, and it calls on the friends of freedom in the community to take such measures as shall prevent such outrages in future.

This was supported in a good speech, and seconded by Mr. J. Jenkins and carried.

The Rev. Alexander Gordon then moved:—

That this meeting gladly records its thanks to the Liberation Society for sending a deputation to Belfast, and to Mr. Fisher, for his calm and admirable address, delivered amid continuous interruptions, at the meeting on Tuesday night; and it assures Mr. Fisher that his services have already enlisted warm friends to the cause of religious equality in this district.

This was seconded by Mr. D. H. Brown, and also carried unanimously.

Mr. Fisher having replied, a resolution in favour of the Liberation Society was moved by the chairman and seconded by Mr. J. P. Mulligan, and the meeting closed in the usual manner. On Saturday the *Northern Whig* devoted two more articles to the deputation.

ARMAGH.—On Monday, Sept. 17, Messrs. J. Fisher and J. Andrew addressed a public meeting in the Tabernacle, Armagh, the Rev. E. Storr presiding. There was a large attendance, and the addresses were listened to with interest and approval. At the close, a Mr. Peel, the local leader of the Orange party, having obtained permission to put questions, proceeded to address the meeting. He described himself as "a sort of wild Irishman," and his conduct fully justified his description. Setting aside the authority of the chairman, who tried in vain to call him to order, he declaimed in the most violent terms against the Baptists and Liberals in general, and Mr. Gladstone and Mr. Fisher in particular. At length Mr.

Fisher was able to reply. Amidst repeated interruptions he proceeded calmly to show the unreasonableness of his opponent's position. He was repeatedly thanked afterwards by the more influential members of the audience for the way he had dealt with a man whose violence had made him a terror to the neighbourhood.

LONDON.—On Wednesday evening an interesting meeting of an exceptional character was held. T. C. Campbell, Esq., J.P., threw his suite of rooms open for the occasion, and a large and influential company assembled to hear the addresses of the deputation. After tea, presided over by Mrs. Campbell and other ladies, the company, to the number of fifty, assembled in the spacious drawing-room. After devotional exercise, Mr. Campbell, after welcoming his guests, introduced Mr. Fisher, who spoke for nearly an hour on the present condition of the Church of England. He was followed by Mr. Andrew, who dwelt on the history of the disestablishment movement. The meeting was then thrown open, and an interesting discussion ensued, in which the following gentlemen took part:—The Rev. S. Patten, M.A. (Covenanter), the Rev. F. Pettigrew, M.A. (Presbyterian), the Rev. A. C. Murphy, M.A. (Presbyterian), the Rev. J. M. Rodgers, M.A. (Presbyterian), the Rev. G. McGill, M.A. (Presbyterian), the Rev. R. Sewell (Independent), the Rev. J. Green (Wesleyan), Professor Witherow (Presbyterian), Professor Leebod (Presbyterian), Mr. J. Gamble, and Mr. J. Osborne. Much valuable information was given on both sides. After thanking the deputation and Mr. and Mrs. Campbell, the meeting broke up at a late hour.

THE DISESTABLISHMENT MOVEMENT IN ENGLAND.

LYE, WORCESTERSHIRE.—On Monday, Sept. 17, a large company gathered in the Temperance Hall, under the chairmanship of the Rev. T. Parker, when Mr. J. H. Gordon discussed the question, "Is the Church of England, as an Establishment, worth preserving?" Mr. G. Hastings and the Rev. Mr. Homer also took part. This was regarded as a very instructive meeting.

DARLESTON.—Mr. J. H. Gordon lectured in the Temperance Hall on Tuesday, Sept. 18, subject, "Church and State: as they are and as they ought to be." Mr. Green in the chair. The lecturer gave a sketch of the Church as it is in its relation to the State, showing the disadvantages resulting to both, and then led his hearers onward to a contemplation of the benefits to be secured by disestablishment and disendowment. A good hearing was accorded to Mr. Gordon, and to Mr. Hastings, who followed.

SPARKBROOK, BIRMINGHAM.—In the Priestley Rooms of this suburb Mr. Gordon lectured on "Religious Equality" on Wednesday, Sept. 19. A respectable company was present, and the interest of the subject was enhanced by questions from a staunch Churchman, who "wanted to know" if the clergy were paid out of the taxes, &c., to which and other queries Mr. Gordon replied. Mr. Hastings then explained the principles and objects of the Society. The chair was ably filled by Mr. Councillor Ellaway.

EARDISLEY, HEREFORDSHIRE.—A very large and deeply-interested crowd assembled in the open-air here on Thursday evening, Sept. 20, to listen to Messrs. Gordon and Hastings. It was manifest, even before proceedings commenced, that the speakers were to have a hard time of it. Mr. Gordon had not long spoken when he was interrupted by a clergyman named Chesters, prompted by the brother of the vicar. The crowd became excited, and two or three "beery" defenders of privilege and corruption, who were conspicuous by their rowdiness, were reminded by some of the working men that the brook was conveniently near. This intimation had a cooling effect, and Mr. Gordon went on. He was subsequently questioned with respect to the Trust Property of Dissenters, and answered so much to the satisfaction of his opponent, that he expressed himself satisfied. Mr. Hastings followed. Hearty cheers were given for the speakers and the society. On the following morning the apartments of the speakers at the hotel were invaded by a set of low-bred vulgar fellows, who insisted on violating their privacy. The "sweetness and light" we hear so much of has signally failed here.

ALMELEY.—Messrs. Gordon and Hastings visited this village on Friday, Sept. 21, and had a most cordial reception on the common, where they spoke to a good company. Mr. Taylor presided.

At the above meetings the society's tracts were eagerly sought for. Public opinion is ripening on this question, and the masses are coming to understand its merits.

HAMSTERLEY AND WOLSHINGHAM, DURHAM.—Under the auspices of the Liberation Society, a lecture on "The Lights and Shadows of English Nonconformity," was delivered by the Rev. J. H. Lummis, of Wisbeach, at Hamsterley, on Wednesday evening, 13th inst., the Rev. T. Durant in the chair; and again at Wolshingham, in the Baptist Chapel, on Thursday, 14th, when the Rev. T. L. Smith presided. At Hamsterley a resolution approving the objects of the society was moved by Mr. A. Stephenson, seconded by Mr. W. Lishman, and carried without opposition; and at Wolshingham the meeting was addressed, at the close of the lecture, on some of the aspects of State Church, by Mr. H. B. S. Thompson, of Newcastle-on-Tyne, who proposed a resolution in favour of disestablish-

ment and disendowment. This resolution was heartily endorsed by the meeting, and a vote of thanks to the lecturer closed the proceedings.

NEWTON BURGOLAND.—A meeting was held here on Wednesday evening, when an interesting and instructive lecture on the "Principles, Objects, and Operations of the Liberation Society" was delivered by the Rev. E. Hipwood, of Kibworth. The chair was occupied, and the subject introduced, by Mr. Thomas Deacon, who spoke of some of the recent developments of Ritualism in the neighbourhood. The interest of the audience was well sustained for above an hour, and frequent expressions of approval testified to the sympathy of all present with the principles of the Liberation Society. The meeting closed with votes of thanks to the lecturer and chairman.

BURBAGE.—On the 18th the Rev. E. Hipwood, local agent of the Liberation Society, lectured in the Wesleyan Schoolroom to a large and deeply-interested audience, on the "Principles, Objects, and Operations of the Liberation Society." The chair was occupied by the Rev. J. Randall, to whom, with the lecturer, votes of thanks were very cordially accorded.

The Rev. George Duncan, of Frome, has lectured at the following places in the vicinity of Bristol:—On Monday, Sept. 17, at Winterbourne, Down; Tuesday, the 18th, at Fishponds; Wednesday, the 19th, at Staple Hill; Thursday, the 20th, at Oldlands Common; Friday, the 21st, at Mangotsfield. The feeling of interest, it is reported, with regard to the subject of disestablishment and disendowment in all these places showed clearly that the public in these villages were glad to be informed upon it, and the lecturer handled the different phases of the question in an eloquent and masterly manner. At the two latter places no lecture on the subject had ever been delivered.

SCOTTISH COUNCIL OF THE LIBERATION SOCIETY.

—At Edinburgh, on Wednesday last, a numerously-attended meeting of the newly-formed Council of the Liberation Society was held, Mr. John Dick Peddie in the chair. As the object of the meeting was to decide on a plan of operations, Mr. Carvell Williams, the Deputy-Chairman of the Executive Committee, went down specially to be present. It was intimated that Mr. James Tait, of Kelso, had accepted the office of secretary to the Council; and it was agreed that an office should be secured in a central part of Edinburgh. An executive and other committees were appointed. The operations of the Council during the coming season were considered, and plans were agreed to. These will include arrangements for numerous meetings and lectures, the issue of publications, and preparation for electoral action. The Council likewise adopted the following important resolution:—"The Council being of opinion that the disestablishment of the Scottish Church should be in some form brought before the House of Commons for discussion, will take measures to ensure such discussion in the next Parliamentary session, and urges all the local organisations to support such a policy by representations to their members as well as by their electoral arrangements." An address will shortly be issued by the Council descriptive of the organisation and its objects.

The Anglican Synod of Canada has adopted inter-communion with the United States Church.

The Church Association has sent a circular to its friends, asking for simultaneous offertories on the second Sunday in November.

The Scottish Reformation Society, alarmed at the proposal to establish a Romish hierarchy in Scotland, have issued a manifesto calling the serious attention of Protestants to the proposal as fraught with the greatest danger, alike to the sovereign prerogative of the Crown and the civil and religious liberties of the people.

ECCLESIASTICAL TROUBLES IN CUDDLEDON.—In consequence of the Vicar of Cuddesdon, Oxon, the Rev. Canon Furze, Principal of the Cuddesdon Theological College, allowing a member of the Society of the Holy Cross, the Rev. E. F. Willis, vice-principal of the college, to occupy the pulpit in the parish church, a difficulty arose some time ago. The churchwardens and principal ratepayers objected to this, and presented an address to the vicar requesting him not to allow the gentleman in question to officiate in the church, on the ground that he was a member of the society mentioned. The vicar declined to accede to this request, and consequently the next time Mr. Willis entered the pulpit a large part of the congregation quitted the church. The bishop of the diocese has now interposed, and, acting upon his advice, Mr. Willis has withdrawn from the Society of the Holy Cross, and the chief ground of objection on the part of the congregation has thus been removed.

THE CHURCH CONGRESS AT CROYDON.—Great preparations are making for the Church Congress. The fact that the Primate will preside, the propinquity of Croydon, and the excited state of feeling in the Church, all tend to cause unusual interest in this annual assembly. The number of tickets already sold is more than a thousand. The Broad-Church school is unusually well represented this year, and, after considerable discussion in the *Record* and *Rock*, it has been decided that the Evangelicals shall muster strongly at Croydon.

But it is understood that the attendance of High-Churchmen will be exceptionally large. The names of laymen who will take part in the congress are considerably above the average. Appended to an advertisement of the Church Union is the following notice in italics:—"The president and council wish to remind the Union of the special importance of securing a good attendance of Catholics at the coming congress." Several Nonconformist ministers in Croydon have spoken in terms of sympathy with the Congress from their pulpits, and advised their hearers to throw their houses open.

THE NEXT POPE.—Under date Sept. 21, the Roman correspondent of the *Times* says:—"Contrary to expectation, the Pope in to-day's Consistory proclaimed as Camerlengo, not Cardinal Penabianco, but Cardinal Pecci, Bishop of Perugia. Cardinal Penabianco has thus a chance of being the next Pope, as the election of a Camerlengo to the Pontificate is almost an unprecedented occurrence. The Pope nominated Archbishop Garcia Gil, of Saragossa, cardinal, and appointed fifteen bishops. The Pope pronounced no Allocution; it was handed in writing to the cardinals." Private information has reached London (says the *Liverpool Courier*) from a person of the highest rank in Rome, that a new Pope has definitely been elected. The new Pope is said to be Cardinal Penabianco, and he was elected *in pectore* at a secret conclave of cardinals, summoned last week in consequence of the then dangerous condition of the aged Pontiff's health. The conclave was attended by Cardinal Manning and Cardinal Cullen. According to precedent the Pontiff has informed him of the appointment, and officially requested him to resign the office of Grand Penitentiary. Pius IX. held the same office of Grand Penitentiary before his accession to the chair of St. Peter, and he relinquished the office under similar circumstances. Cardinal Penabianco is a very old man, being within a year or two of seventy, but he is described as being likely to continue the policy which Pope Pius has practised so long in opposition to the so-called encroachments of the civil power. Pius IX. is in his eighty-sixth year. [We doubt the accuracy of this report. It is quite possible that Cardinal Penabianco has been indicated as a desirable successor of Pius IX. But this seeming unanimity may disappear when the Conclave is called upon to make its choice, and there is little doubt that Cardinal Sforza, Archbishop of Naples, has also his partisans.]

THE BISHOP OF SALISBURY AND THE CHURCH.—In the forthcoming number of the *Contemporary Review* there will appear a paper from Dr. Moberly, the Bishop of Salisbury, which is likely to excite a good deal of interest. The article, which is entitled "The Divine Guidance of the Church" is in the shape of a reply to a paper in the August number of the same periodical by the Hon. and Rev. W. H. Lyttelton. It may be remembered that Mr. Lyttelton (for the article attracted general notice at the time) took what may be called a very broad view of the subject; the drift of his reasoning being wholly against sacerdotal pretensions. It is in truth this point—viz., whether or not there is a special sacerdotal character belonging to the clergy—which is at issue between the right reverend and the reverend controversialists. Bishop Moberly, while allowing that the lay members of the Church share in a "personal priesthood" which has the promise of Divine guidance in respect of Christian truth contends also for the existence within the Church of what he terms a "collective" or "representative" priesthood to which he ascribes an executive Governmental character due to the successive ordination of those who (to use his own words) "inherit the position and gifts which were first given to the Apostles." As the article progresses it is disclosed that what is claimed for the "sacerdotal capacity" is, besides a governmental authority held by the Episcopate, the official administration of the sacraments as the channels of Divine grace, and the pronouncing of absolution, not only to the general congregation but also to burthened consciences privately. It ought, however, to be added that the bishop speaks strongly against habitual confession. Whatever view may be taken of the bishop's outspoken sentiments, they will be found to present a definite view on a very grave question on which it is important just now that the members of the Episcopal bench should speak their minds.

CLERGYMEN AND NONCONFORMIST MINISTERS AT A MUNICIPAL DINNER.—The present Chief Magistrate of Carlisle is the first, it is believed, who has had the courtesy to invite Nonconformist ministers to the mayor's banquet. There were, accordingly, representatives of the various Nonconformist churches at the civic entertainment the other day. Considerable dissatisfaction has been felt and expressed at the conduct of the Episcopalian ministers who were likewise partakers of the mayor's hospitality. The Rev. Canon Hodgson, whose onerous and well-paid duties at the cathedral admit of his holding the living of St. Mary's as well, replied on behalf of the Established Church minister, to the toast of clergy and ministers of all denominations. The canon said that although the Dissenters had not yet effected an entrance into the churchyard, they had effected a lodgment at that table. The language of the Church dignitary has given some offence, as conveying the insinuation that the Nonconformist ministers had forced their way to the mayor's table, whereas they were indebted solely to the very proper courtesy of the enlightened chief magistrate, who is himself a Churchman. When the canon had concluded his

remarks, all the Episcopalian ministers sat down, leaving the Nonconformists standing alone; while the Rev. D. R. Louson, the venerable and respected Presbyterian minister, who has laboured in Carlisle, in connection with the Church of Scotland, for well-nigh half a century, in a few graceful sentences returned thanks on behalf of his brother ministers, who were included in the toast along with the ministers of the Established Church. The want of kindly respect on the part of Churchmen towards the Nonconformists has provoked much observation and comment by no means favourable to the State-paid officials. This is not to be wondered at when it is remembered that the Nonconformists are perhaps quite as numerous, if not more so, in the cathedral city, than those in connection with the Established Church.

EXTRAORDINARY SCENE IN THE RETFORD MARKET-PLACE.—A singular uproar took place in the Retford Market-place on Thursday. The tithe rent charges of the Vicar of East Retford amount to about 30*l.* per year. Owing to many of the items being small, and the difficulty of collection large, the tithe has remained in abeyance for about nineteen years. Latterly, however, the vestry, in whose hands the present vicar (the Rev. A. F. Eborworth) has placed himself, decided to push his claim. The resolution has not been carried out without some difficulty, as some of those from whom the tithe is due have turned obstreperous. Mr. B. Haigh, proprietor of the Albert Paper Mills, South Retford, a town councillor and a Wesleyan, and a gentleman of considerable influence and well respected, flatly refused, on principle, to pay the claim of 12*s.* 11*d.* made against him; whereupon two bailiffs, named Palfreman and Booth, acting, of course, under instructions, went to the manufactory last week, and seized two reams of brown paper, valued by Messrs. Charles Beardsall and William Hindley, "sworn appraisers," at 2*l.* 12*s.* 6*d.* This brown paper was sold by public auction, according to advertisement, at eleven o'clock on Thursday morning, in the public market-place. The brown paper was placed on a stall near the pump. Suppositions were broached that Mr. Haigh's friends would buy the lot in, and convey it back again to the mill in triumph; hence one of his drays, drawn by a couple of horses, was pulled up near the stall. Another dray of a similar kind, from Mr. Waddington's paper manufactory at Ordsall, was also close by. Upon one of them a number of lads were mounted, and kept up an incessant clatter with handbells. Added to this was the hooting and shouting and groaning of the assembled crowd, so that there was created a confused din seldom heard in Retford. At one time there must have been 700 to 800 people present. Mr. G. Wilkinson (Payne and Wilkinson) was the auctioneer, but his voice was drowned completely. Only the four or five near him, at whom he pitched his voice, could hear what he said. Mr. R. Hall started the two reams at 20*s.* per ream, and the lot was quickly knocked down to "Mr. Brown at 35*s.* per ream." Who Mr. Brown was nobody knew. He has not yet been found out. Some said he was a fictitious person. Whoever he was, he certainly did not get his paper. As soon as the auctioneer had dismounted from the stall it was kicked to pieces, and the two reams sent sprawling on the ground. They were hoisted by the populace on Mr. Waddington's dray, and torn into shreds. The dray was driven to the vicarage, the crowd following, where being indulged in by the mob. At noon, however, the assembly had dispersed.—*Leeds Mercury.*

Religious and Denominational News.

CONGREGATIONAL FINANCE SCHEME. CONFERENCE AT DERBY.

The conference of ministers and delegates proposed to be held for giving further consideration to the scheme for assisting weak Congregational churches by means of a general fund, took place on Thursday last at the London-road Chapel, Derby. There was a large attendance of delegates from all parts of the country. The conference was preceded by a devotional meeting on Wednesday evening, presided over by the Rev. A. Hannay, Secretary of the Congregational Union, who expressed a hope that their proceedings that night would be a fitting preparation for the duties of the morrow. After singing and prayer, several ministers from distant places engaged in prayer, and the Rev. A. Hannay read the first chapter of the Epistle to the Ephesians. The Rev. Samuel Hebditch then delivered a suitable and interesting address, after which further prayers were offered.

Thursday's Conference was held in private, with a view to ensure the freest possible expression of opinion, and we cannot therefore furnish any report of the proceedings. It was attended by some 150 delegates, of whom the following were the chief:—

The Rev. J. P. Allen, Gloucester; Wm. Anderson, Esq., Cleckheaton; William Armitage, Esq., Manchester; the Rev. R. Ames, Handsworth; James Allport, Esq., Derby; Alfred Barnes, Esq., Farnworth; the Rev. J. Browne, Wrentham; the Rev. R. Bruce, Huddersfield; the Rev. G. S. Barrett, Norwich; the Rev. W. Braden, London; J. Bevans, Esq., Exeter; the Rev. J. Bantom, Bedford; the Rev. J. Batty, Colchester; E. S. Bayliffe, Esq., Tiverton; the Rev. W. Brown, Braintree; G. Baines, Esq., Leices-

ter; W. H. Conyers, Esq., Ilkley; the Rev. W. Court-nall, Somerset; the Rev. A. Clark, Stockport; W. Crossfield, Esq., Liverpool; Rev. F. Callaway, Birmingham; the Rev. B. Dale, Halifax; the Rev. P. W. Darnton, Chester; E. B. Dawson, Esq., Lancaster; the Rev. R. M. Davis, Oldham; the Rev. D. D. Evans, Bridgnorth; the Rev. W. S. Fielden, London; B. Fearn, Esq., Newmarket; the Rev. A. Foyster, Brighton; the Rev. T. Green, Ashton-under-Lyne; the Rev. N. Glass, Wolverhampton; the Rev. J. C. Gallaway, London; E. Grimwade, Esq., Ipswich; the Rev. S. Goodall, Durham; D. H. Goddard, Esq., Durham; the Rev. C. Goward, Reading; the Rev. B. Gray, Blandford; O. Gurney, Esq., Faringdon; H. W. Hill, Esq., Coventry; the Rev. E. T. Hartland, Bristol; the Rev. S. Hebditch, London; the Rev. W. Hewgill, Farnworth; the Rev. H. F. Holmes, Buckingham; the Rev. G. Herman, Gravesend; J. Hancock, Esq., Worcester; the Rev. S. B. Handley, Stafford; W. Holborn, Esq., Kensington; the Rev. Alex. Hannay, London; G. W. Knox, Esq., Sheffield; the Rev. C. Lancaster, Newport; T. Minshall, Esq., Oswestry; J. Milne, Esq., Leicester; the Rev. A. Mac-kennal, Bowdon; the Rev. J. Macfadyen, Manchester; the Rev. A. Mearns, London; W. Mack, Esq., Bristol; H. Mullock, Esq., Newport; the Rev. W. Milne, Bowdon; J. Nicholson, Esq., Leek; the Rev. D. Mimms, Monmouth; S. Pidduck, Esq., Hanley; the Rev. A. D. Phillips, Essex; the Rev. J. Rook, Essex; the Rev. H. T. Robjohns, Hull; Joshua Roberts, Esq., Alfreton; the Rev. T. Robinson, Hyde; the Rev. J. Richards, Stourbridge; the Rev. W. Royce, Nottingham; the Rev. J. Stott, Blackburn; J. Spencer, Esq., Woodford; A. P. Sharman, Esq., Wellingborough; the Rev. F. Stephens, Birmingham; the Rev. E. Storow, Brighton; W. G. Soper, Esq., Caterham; W. M. Smith, Surrey; G. Tomlinson, Esq., Camden New-town; the Rev. R. Thomson, Tunbridge Wells; D. Tomkins, Esq., Great Yarmouth; the Rev. W. Tarbotton, London; the Rev. R. Tuck-Bromley; M. Uffen, Esq., Sauston; the Rev. R. Ver-rall, London; the Rev. J. W. Walker, Christchurch; the Rev. J. H. Wilson, London; the Rev. T. Willis, Manchester; H. Wright, Esq., London; the Rev. W. A. Wrigley, Carlisle; the Rev. V. Ward, Hythe; G. S. Wood, Esq., Bowdon; E. D. Williams, Esq., Chatham; J. Wright, Esq., Mansfield; J. Woods, Esq., Leicester; G. H. Wheatcroft, Esq., Wirksworth; the Rev. F. S. Williams, Nottingham.

To the above ministers and gentlemen the following scheme was submitted. After a great deal of discussion, extending over five hours, the plan was substantially accepted, with the exception of a few alterations which do not affect its more prominent features:

RULES OF THE CONGREGATIONAL CHURCH-AID AND HOME MISSIONARY SOCIETY, BEING A REORGANISATION OF THE HOME MISSIONARY SOCIETY.

1.—The Congregational Church-aid and Home Missionary Society, hereinafter called the society.

OBJECTS.
2.—The objects of the society may be described generally as identical with the objects hitherto contemplated in common by the County Unions and the Home Missionary Society, and may be more definitely specified as follows:—(i.) To aid the weaker churches with a view to the more adequate maintenance of the ministry, and the increase of their general usefulness. (ii.) To plant and foster new churches where they are needed. (iii.) To provide for the preaching of the Gospel and other evangelistic work in spiritually destitute places.

FIELD OF OPERATIONS.
3.—The field of the society's operations shall be England and the English-speaking population of Wales.

CONSTITUENCY.
4.—The society shall be constituted:—(i.) Of such County Unions as may agree to confederate for the objects aforesaid, hereinafter called the Confederated Associations. (ii.) Of such individual churches connected with non-confederated associations, as may contribute to the general fund according to the following scale, namely:—A sum of not less than 10*l.* per annum for churches of less than 100 members; of 20*l.* for churches of less than 200 members; and 30*l.* for churches of 300 members and upwards. (iii.) Of personal contributors to the general fund of not less than 100*l.* in one sum, or of 10*l.* per annum. (iv.) Representatives of trusts contributing to the general fund, the number of representatives being determined by the Council, from time to time, when the trusts become contributory. (v.) Life members of the Home Missionary Society before its reorganisation.

FUNDS.
5.—The funds of the society shall consist of (1) The general fund, to include all the moneys collected by the several confederated associations for the objects aforesaid, and also contributions by associated churches, and subscriptions, donations, and bequests made for the general purposes of the society, whether to or for the society, or to or for the Home Missionary Society before its reorganisation. And (2) special funds, to include moneys given or bequeathed for special purposes, or on special trusts, whether to or for the society, or to or for the Home Missionary Society before its reorganisation.

MANAGEMENT.
6.—The affairs of the society shall be managed by a Council. **A. Election of the Council.**—The members of the Council shall be elected to the number of not more than 200 by the several confederated associations, in proportions to be determined by a special committee appointed for that purpose, which shall fix the proportion for each association according to the number of church members connected with it and the amount of its contributions to the society, provided that at least two members shall be elected by each association. To these shall be added twenty-five members, elected by the annual meeting, and, as *ex-officio* members, the chairman, treasurer, and secretary for the time being of the Congregational Union of England and Wales. The elections to the Council shall be made annually by the several associations, and be duly reported in writing to the secretary of the society. The special committee provided for in this rule shall be appointed in the first instance by the Conference constituting the society and afterwards by the Council at intervals of seven years.

when the aforesaid proportions shall be revised and redetermined. B. Functions and powers of the Council.

(a.) The Council shall receive the moneys collected by the confederated associations, the subscriptions of churches and of individual contributors, and all other moneys contributed for the purposes of the society; but the moneys raised by the associations may, according to arrangement, either be remitted to, or be made a matter of account with the general treasury. The financial year of the society shall close on December 31. (b.) The Council shall from year to year vote from the general fund in lump sums such amounts as, after due consideration of the condition of the fund, and of the claims and needs of the several counties, shall seem just, the distribution of the sum voted being left to the discretion of the associations, with such reservations as are hereinafter provided. (c.) The Council shall, in the month of January every year, obtain from each of the confederated associations its account of contributions for the past year, and an estimate of the amount needed by it for the current year; and shall, as soon thereafter as possible, vote the sums available for the several associations for the year. (d.) The Council shall receive annually, in the month of April, a report from each of the associations, specifying the grants agreed to by them, with notes explanatory of new and special cases. (e.) The grants of the association shall, as a rule, be final, but the Council (i.) shall determine any questions in reference to grants referred to it by the associations; (ii.) may revise any vote, whether to give or withhold a grant, against which a minority of not less than one-third of the meeting at which the vote was taken has voted; (iii.) may, in its own part, raise the question as to any vote to give or withhold a grant determined by an association. Provided that no vote revised under iii of this rule, shall be reversed for the current year, except with the consent of the Association or its executive, or be reversed at all until after full conference with the Association. (f.) The Council may consider any question which may be brought before it in regard to the question of Congregational missions, or the planting of churches; but any decision which it may reach shall be carried out in concert with the association of the county to which the question refers. (g.) The Council shall, from time to time, take steps to stimulate and develop the liberality of the churches, and of individual contributors, so as to secure larger funds for the objects aforesaid. (h.) The Council shall concern itself to aid and encourage county associations in their work, and generally to promote their efficiency in carrying out the objects aforesaid. (i.) The Council shall, annually, elect an executive committee, consisting of forty-five of its own number, representing, as far as practicable, the different districts of England; and the Council shall have power to appoint such other committees as it shall deem desirable. (j.) The Council shall, in order to assist the annual meeting in the election of the twenty-five members of the Council, nominate to the annual meeting at least twenty-five suitable persons. (k.) The Executive Committee shall preface the business for the meetings of the Council, and shall meet as often as may be necessary for these purposes. (l.) The Council shall, from year to year, prepare a report of the operations of the society, to be submitted to the annual meetings.

MEETINGS.

7.—A. An annual meeting of the society shall be held in the month of May in connection with the meetings of the Congregational Union of England and Wales, and shall be arranged for by the committee of that union in correspondence with the Executive Committee of the Society. The Chairman of the Congregational Union for the year shall preside, and the report of the meeting shall be published with the report of the Union. B. Meetings for the furtherance of the objects of the society shall be held on the occasion of the autumnal meetings of the Union, and at such other places and times as may be deemed desirable. C. The following persons shall be eligible to attend and vote at the annual meeting:—(a.) The members of the Council. (b.) Personal contributors to the general fund, according to Rule IV. iii. (c.) Representatives of trust funds, according to Rule IV. iv. (d.) Representative members of the Congregational Union of England and Wales from churches in the confederated associations or from contributing churches connected with non-confederated associations. (e.) Life members of the Home Missionary Society before its reorganisation. D. The business of the annual meeting shall be:—(a.) To receive and consider the report of the Council for the past year. (b.) To elect a treasurer or treasurers, a secretary or secretaries, and twenty-five members of the Council. (c.) To consider questions bearing on the work of the society, and to devise measures for the promotion of its objects.

ALTERATION OF RULES.

8.—The foregoing rules shall not be altered, except at an annual meeting of the society, after notice given in or before the month of January in each year preceding the meeting, to the secretary, such notice being specified in the circular convening the meeting.

At the conclusion of the conference the delegates were entertained at dinner by their Derby friends at St. James's Hotel. James Allport, Esq., occupied the chair, and there were also present the Mayor of Derby (W. Higginbottom, Esq.) and other gentlemen identified with the Congregational denomination in the town and neighbourhood. After dinner the health of the Queen was drunk, and was followed by the singing of the national anthem.

The CHAIRMAN gave a cordial welcome to the delegates. Their discussions that morning had been highly gratifying, and he sincerely hoped the results would in the end tend to extend the principles of Congregationalism to a much larger extent than had ever been known. (Applause.) He was a Congregationalist, and he felt proud of the body. (Applause.) As a very humble member of it, he had been connected with Congregationalists nearly all his life. He was brought up a Churchman; but early in life he joined the Congregationalists, and he had never seen any reason to repent the step he had taken. (Applause.) On the contrary, every day he lived convinced him that it was—he would not say the only, but it was the true Gospel system. (Hear, hear.) He trusted it was not the last time

they would have the opportunity of welcoming amongst them so influential a section of the Congregational body. (Hear, hear.)

E. GRIMWADE, Esq., of Ipswich, in proposing the health of the Mayor and prosperity to the town and trade of Derby, remarked that he also was brought up a Churchman, but he early adopted the principles of Congregationalism, and he had never had reason to regret having done so, but he had become firmer and more devoted to its principles year by year. (Applause.) Very frequently the high municipal positions in their great towns were now occupied by Nonconformists, and he congratulated their local Nonconformist friends and the town of Derby that the office of mayor was so worthily filled. Trade was very dull in Derby as well as elsewhere, and he feared that the only cheerful manufacturers were the makers of murderous implements of war.

In responding, the MAYOR said that the trade of Derby, as was other towns, was under a cloud, but he hoped that their prospects would soon be brighter. From his youth upwards to the present time he had been a Nonconformist, and he rejoiced as the Mayor of Derby to be able to give the delegates of the Union a hearty welcome to the town. In their present state of depression they were able to fall back upon the great Midland Railway, with which their chairman was so closely identified. He hoped they would soon see other companies adopting the improvements of the Midland system, and that the Midland, with Mr. Allport at its head, would continue to lead the way, and that the time was far distant when Derby would lose their chairman. He concluded by proposing the sentiment, "God speed the Congregational Union of England and Wales." (Applause.)

J. Nicholson, Esq. (Leek), on being called upon, said he had to propose "Prosperity to the Congregational Church Aid and Home Mission Society." Their scheme had been fairly launched, and antagonism to it was passing away. Thus far the principles of Congregationalists were inadequately represented by their work in the country. Thus in Staffordshire they furnished only 2 per cent. of the religious provision, and in Lancashire and Yorkshire it did not exceed 5 per cent. in those important counties, though the actual influence of Congregationalists might not be adequately represented by these proportions. They were devising plans by which they hoped to remove this anomaly, to take hold of public thought, and to see that their churches had larger influence for good. They must all try to disseminate information on the matter, so that all the churches would have their best action evoked by the right means. (Applause.)

The Rev. A. HANNAY followed with some remarks on the deliberations upon which they had been engaged that morning.

Mr. W. H. CONYERS (Leeds) proposed a vote of thanks on the part of the delegates to their friends in Derby for the hospitality of which they had been the recipients. (Applause.)

The Rev. J. P. ALLEN, M.A., Gloucester, who seconded the proposition, remarked with reference to the Midland Railway Company that it had done more than look to the benefit of its shareholders. It had had the honour of leading the way for the great railway companies of the country, and he was glad to find that one of the advocates of Congregational independence had had a hand in its management. (Cheers.) He was also glad to find that their scheme, like Cleopatra's needle, had been fairly launched, and he trusted the prayers offered for its success would be effectual. (Hear, hear.) He joined in the acknowledgment of the kind and bountiful hospitality of their friends in Derby.

Mr. GEORGE, in responding to the resolution, made some complimentary allusions to the chairman in connection with the Midland Railway. Here at the very centre of that railway system, he thought they were strong and large enough to entertain the whole Congregational Union. He thought the financial scheme they had adopted would prove to be very beneficial in action.

Mr. W. CROSBIE, M.A. (Derby), in proposing a vote of thanks to the chairman, who with his heavy official duties had still found time to come amongst them, heartily joined in the wish that the Union might pay them another visit. The resolution was seconded by the Rev. J. B. PATON, of Nottingham, carried with cordial cheers, and briefly acknowledged. The friends then adjourned to the Victoria schoolrooms, where a conversation was held, and a large number of ladies were present.

Subsequently a public meeting was held in the Victoria-street Chapel, which was filled with a large audience. Henry Wright, Esq., J.P., of London, presided. After devotional exercises,

The CHAIRMAN referred to his former visits to Derby, and to the work accomplished by the morning's conference, the results of which he did not doubt would be to promote the glory of God, and to benefit their churches. The sum and substance of it all was that they wanted to bring each other, each man to look upon his own things, but every man on the things of others. They in Derby would not be slow to do their part. (Hear, hear.) During the conference they generally had been obliged to put the word "money" upon their lips again and again; for in Christian work, as in other work, they were dependent upon money. They could not erect churches, they could not affectionately reward their Christian ministers, and plant churches in destitute places, without money. (Hear, hear.) But money, while they gave it the proper

place, that was not the principal place. What they wanted was the baptism of the Holy Ghost; they wanted spiritual life, and when spiritual life was possessed by one of them, that one must feel it his duty to communicate it wherever he went. (Hear, hear.) Those who had been present at the Conference would, he was sure, go back to their homes greatly cheered with new hopes, new expectations, and new resolves. They had come, he might say, into almost perfect accord, and he fully believed some of the men most determined at first in their opposition would become rivals in their holy contention to carry out the scheme.

Professor RADFORD THOMSON, M.A., of New College, followed with an address on "The Christian Churches of Christ a living Witness to the Spiritual Nature of Man," and

The Rev. H. T. ROBJOHNs followed with some remarks on the conditions necessary to the spiritual power of the Church, such as spiritual life, intellectual life, peace in the soul and in the Christian society, joy, unity, personal service, consecration of means to God's work, breadth of view and sympathy, and prayer.

The Rev. A. HANNAY then said it was his province that evening to put in a very few words an account of the work in which they had been engaged that day, and to which they were committed for some time to come. They sought to put the mutual church aid and home mission work of Congregational churches on a new footing. It was not to be supposed that Congregational churches had existed in England for 500 years or more, and that they had had no organisations, no mutual aid and home missionary effort, especially in a time so full of enterprise in the way of framing organisations for every end that would show itself worthy. The truth was, that like a worthy individual who recently died at Utah, who was said not only to be married, but to be very much married—(laughter)—they had not only been organised, but very much organised. (Hear, hear.) It was not that they wanted organisation, but they had a multiplicity of organisations. They had had, for instance, the Home Missionary Society, under the guidance for many years of their friend Mr. Wilson, who was on the platform, and which had a good history when it might die, and he rather thought its shroud was prepared. (Laughter.) Though what was really before it was not death but a higher life. They had in every county association an organisation for mutual aid and evangelistic labour; and they had the Home Missionary Society, giving itself mainly to energetic work in the weaker counties in different parts of England. This system had been found to be defective, and in more than one particular. They would see at once that it was likely to be defective in this; if the several counties organised themselves for doing work in their own county, then the counties that were large, well-populated, and wealthy, would be in a position to do their work efficiently, and the counties where there were few churches, and which were sparsely populated, and the membership of which was composed of comparatively poor people, would not be in a position to do their work well. That had been the exact position of things. The principles by which they expected to meet this defect was to form a new Home Missionary Society by confederating all the counties into one great society. (Hear, hear.) That was the simple account of the matter. Yorkshire, Lancashire, Derbyshire, and Norfolk, instead of each having its own compact organisation for the purpose within itself, proposed to join hands to form themselves into one great confederation; so that the weakest Congregationalist county should not be in a worse position than the strongest, the strong churches recognising the needs of weak. (Hear, hear.) At first the proposal met with a good deal of coldness. Many strong objections were urged, and he thought he ought to say that, as the proposal was at first presented in a somewhat crude form, some of the objections were good. They had been engaged for two or three years upon the question, and that day the county associations of England had arrived at a harmonious and unanimous conclusion to recommend the Congregational churches of England to form their Home Mission and Church Aid Society after this fashion—to bring all the county associations in the land within the pale of one organisation, so that the strong could help the weak, and the desolate parts of the land might rejoice because of the bounty and manifold benefits that came from their wealthier brethren in other parts of the land. (Hear, hear.) It might be asked, what advantages they expected. Certainly, the mere redistribution of money contributed by the Congregational churches, so that a smaller portion should be given to the wealthier counties and a larger portion to the poorer counties, would but little serve the end. They could not evoke a greater amount of liberality and larger contributions for such an end than had been hitherto consecrated to it by the mere confederation of county associations. He believed, however, that the confederation of county associations and the bringing of several independent associations into this fellowship with one another, and the setting of the question of church aid (and home missionary effort before the churches, not as a county question, but as a national question—not as a question for Derbyshire, but as a question for England—would call forth larger contributions than they had ever received. (Applause.) They had been parochialised by their system of organisation; if they wanted to be nationalised; and in that way alone, if the Congregational churches took up the matter with intelligence and earnestness, they should, by the mere

enlargement of the horizon, get much larger gifts. (Applause.) With the working of the scheme, when it came into work, he should probably have nothing to do; but no one would charge him with immodesty if he said that having worked so strenuously for it down to this hour he felt that he had a certain amount of responsibility, from which he could never clear himself, to do what in him lay to see it carried home to the heart of every Congregationalist Church in England. He lamented the extent to which the working classes of England were, as a rule, alienated from all churches; but he hoped their new system, carried out with vigour, would help to remedy even this state of things. Mr. Hannay concluded by commending the scheme to the earnest and prayerful consideration of all classes. (Applause.)

Prayer, including special thanksgiving for the very successful conference, was offered by Mr. W. CROSBIE, M.A., and after the usual votes of thanks the proceedings terminated.

The foundation-stone of a new Wesleyan chapel, to be built at a cost of 11,000*l.*, was laid last week in Ham-street, Plymouth.

The Scotch United Presbyterian Church has bought the Edinburgh Theatre for 26,700*l.* They intend to convert the building into a synod hall and offices for the whole denomination. The theatre was built about two years ago by a limited liability company at a cost of more than 50,000*l.*

PRAYER FOR CHINA.—The General Conference of the Protestant Missionaries of China, assembled at Shanghai, May 10-24, 1877, unanimously adopted the following resolution:—"That the first Sabbath in October be set apart for special prayer for the revival of the work of God throughout the Empire of China, and that we earnestly request all the churches of Europe and America to unite with us in the observance of that day."

ANDOVER.—The Rev. Edward Walker preached his closing sermons as pastor of the Congregational Church at Andover, Hants, last Lord's Day. He leaves for Portobello, Edinburgh, where his pastoral work will commence on Sunday, Oct. 7. During his six years' ministry at the church at Andover, upwards of three hundred persons have been received into the fellowship. The deepest regret is felt by the church and also in the town at the removal of Mr. Walker, which has been rendered necessary by the state of his health.

UPPER CHAPEL, HECKMONDWICK.—In connection with the recent settlement of the Rev. Frederick Hall, late of Thornton, Bradford, two sermons were preached on Sunday, September 16, by the Rev. J. R. Campbell, D.D., to large and appreciative congregations. On the following Tuesday evening, above 700 sat down to tea in the large schoolroom, and afterwards a public meeting was held in the chapel, which was filled to overflowing by an audience of not less than 1,300 people. Thomas Freeman Firth, Esq., J.P., senior deacon, presided, and addresses of welcome to the new minister were delivered by Messrs. G. Burnley and R. Clarkson, deacons of the church, together with the Revs. J. R. Wolstenholme, M.A., S. D. Hillman, J. P. Wilson, J. H. Stanley, W. Houghton, T. Nicholson, J. MacAllum, H. H. Oakley, B. Burrows, and George Smith.

THE WESLEYANS AND CHAPEL BUILDING IN LONDON.—According to the *Methodist Recorder*, the work of the Metropolitan Wesleyan Chapel-building Fund, in spite of the serious difficulties occasioned by commercial depression and other causes, has been prosecuted with zeal and fidelity. Eighteen sites, secured by the help of the fund, are now available for metropolitan chapels. One chapel has been opened, the accommodation in another has been increased, two chapels are approaching completion, and the foundation-stone of another is about to be laid. The payments during the past year from the ordinary fund amount to 1,800*l.*, and from the special provincial fund to 4,450*l.* The repayments of loans to twenty chapels amount to 1,648*l.* Various special regulations have been made during the year; for instance, that 650 sittings shall in all ordinary cases be provided on the ground-floor of each new chapel; that, in cases where only a portion of the 1,000 sittings are in the first instance provided, the plans of the complete premises, as well as the plans of the portion to be built immediately, must be approved by the committee. Disapprobation of the practice of borrowing money on note and at interest during the erection of chapels has also been formally expressed by the committee, serious delay having occurred in the final settlement of cases where this has been done.

AUTUMNAL SESSION OF THE BAPTIST UNION.—The programme of the meetings to be held at Newport, Mon., has now been issued. On Monday evening, Oct. 8, the Rev. H. Stowell Brown, of Liverpool, will preach in the Commercial-road Chapel, and the Rev. W. Cuff in Maindee Chapel. In Stow-hill Chapel, on the 9th, there will be a missionary designation and valedictory service, and in the evening there is to be a missionary meeting in the Victoria Hall, Sir R. Lush presiding. The session of the Union will open on Wednesday, the 10th, when the Chairman, the Rev. J. T. Brown, will deliver an address, and the Rev. J. H. Millard, B.A., will present a report from the Committee of the British and Irish Home Mission, and a presentation will be made to that gentleman. The adjourned session of the Union will be held on Thursday, when the reports on the Annuity Fund and Augmentation Fund will be presented, and a paper will

be read on "Lessons to be drawn from the History of the Welsh Churches." A resolution relative to the Indian Famine Fund will also be submitted. On the evening of the same day there is to be a public meeting in the Victoria Hall, G. Fothergill, Esq., the Mayor of Newport, presiding, at which addresses will be delivered by the Revs. J. Aldis and H. B. Robinson, by W. Willis, Esq., Q.C., and by the Rev. D. Jones, B.A., of London, whose subject will be: "The Policy of our Churches in View of Coming Changes in the Establishment." In the course of the week sermons will be preached by the Revs. A. Mursell, C. Williams, J. P. Chown, and Owen Davies.

NEW BAPTIST CHAPELS.—A new Baptist chapel is in course of erection at Gateshead which is to accommodate some 750 persons, and at one end there is to be a lecture-hall to seat 250. The total cost will be 5,000*l.*, towards which 2,900*l.* has been subscribed. At the recent laying of the foundation-stone Mrs. George Angus officiated, and was presented with a silver trowel, and the Mayor of Gateshead (Mr. Galloway) was present. A new Baptist chapel is also to be erected at Harrogate at a cost of 8,000*l.*, exclusive of the site, which will be about 1,000*l.* additional. It is situated in the Victoria-avenue. Meanwhile a schoolroom is being built for religious services until the larger edifice is erected, and the foundation-stone of the school was laid a few days ago, in presence of a large number of ladies and gentlemen, by Mr. William Stead, of London, who said that in that flourishing town their Wesleyan friends had preceded them, and they wished them every success. Harrogate was becoming every year more populous, and it was the duty of the Church of Christ to provide for the spiritual wants of the increasing population. The Baptists had not come there until they were satisfied that other places of worship were full, that there was room there and that they were welcomed by other denominations. A new place of worship for the Baptists of Glasgow has also been recently opened. On the ground floor a large hall is situated, capable of accommodating 350 persons. On the second and upper stories is the church, having an area and gallery fitted to accommodate 750 sitters. At the opening service the Rev. Dr. Landels preached, and on that occasion and on the Sunday following the collections amounted to 106*l.* A new Baptist Chapel was opened in York-road, Leeds, on the 18th inst., when the Rev. H. Stowell Brown preached. On Sunday, the 23rd, the pulpit was occupied by the Rev. J. Haalam, of Gildersome. The chapel will accommodate some 750 persons, and the adjoining school-rooms will provide for 250 children, independent of class-rooms. The premises have cost over 6,000*l.*, and about 2,000*l.* have to be raised.

BRIDGWATER.—The Congregationalists in Bilgewater erected thirteen years ago a large and handsome chapel in the main street of the town at a cost of upwards of 5,000*l.* Until recently they have used the old chapel and schoolroom in a less central part of the town for the Sunday-school; but they have this year completed the design originally contemplated, by building schoolrooms adjoining the new chapel. These premises include on the ground floor a large lecture-hall and an infant schoolroom, and above them fifteen commodious classrooms. The memorial-stone was laid in March last by Sir Charles Reed, and on the 20th inst., the rooms were opened and dedicated to God by special services. At twelve o'clock a large congregation assembled in the chapel. After worship had been conducted by the Rev. E. S. Prout, M.A., the pastor of the church, an impressive sermon was preached by the Rev. E. Mellor, D.D., of Halifax, from Mat. xiii. 33. At the close of the service a public dinner was provided in the lecture hall, presided over by the pastor, after which short addresses were delivered. A cash statement was subsequently presented, showing that the cost of the rooms was upwards of 1,600*l.*, towards which amount 400*l.* was still needed. Later in the day a tea was provided in the rooms, and a public meeting concluded the engagements of the day. The chair was taken by George Williams, Esq., of London, the founder and treasurer of the Young Men's Christian Association. Addresses were delivered by the Revs. Dr. Mellor, J. Marsden, B.A., Taunton; J. Hoyle, Yeovil; and E. S. Prout, and Messrs. W. Rawlinson, T. Manchip, and G. B. Sully, the superintendent of the school. In the course of the evening the chairman promised a donation of 100*l.* as a thank-offering for spiritual benefits received when he was a boy in that Sunday-school about forty years ago. The collections and donations during the day amounted to about 200*l.* Substantial help is still needed, as recent improvements in the chapel have involved a heavy outlay in addition to the cost of the school-rooms. The opening services were continued on Sunday, the 23rd, when the Rev. Urijah R. Thomas, of Bristol, preached.

MIDLAND BAPTIST UNION.—The annual meeting of the Midland Baptist Union was held at Sawley, in Derbyshire, on Tuesday, Sept. 11. In the morning, after a short introductory devotional service, conducted by the Rev. W. R. Stevenson, of Nottingham, the Rev. Samuel Cox, of Nottingham, president of the union for the year, took the chair, and delivered a very able address on "Science and Theology; or, the Reasonableness of the Cardinal Verities of the Christian Faith." He inquired how it was that, whilst the facts of the incarnation and resurrection are attested by evidence as strong as any facts in history, some intelligent and apparently honest-minded men are beginning to doubt

them. He showed that these men do not look fairly at the evidence. For example, they look at the miraculous conception as an isolated fact, altogether apart from what preceded and followed. This, however, is unreasonable. The preparation of the world for the great event, the longings of mankind for some manifestation of the Divine, the character of God, the grand results of the incarnation, should all be considered. Again, without reason, men pronounce the supernatural to be impossible. It is mere assumption to assert that there is nothing higher than man. Granting the truth of the evolution theory, there may have been already evolved or developed beings answering to the Scriptural idea of angels, and, if there are such, these are to us supernatural. Once more, many of the most undisputed truths of science are mere theories; but they are accepted because they simply and naturally account for the facts. On the same principle we ought to accept the supernatural in Christ. All the facts of the case are far more easily explicable on the Christian than on any other hypothesis. Mr. Cox then proceeded to show that theology has been in fault as well as science. She, too, in the statement of her dogmas has been hard and unreasonable. He then adverted to the change for the better which is now proceeding. The key-word of the old theology is time; that of the new, eternity. In the new theology God is believed to have been always in His thoughts and feelings with respect to man what He was when Christ appeared, every whit as gracious and as desirous of human welfare; and it is believed that thus He will be for ever. On the proposition of the Rev. F. B. Meyer, of Leicester, a very hearty vote of thanks was accorded to the president for his paper, and the hope was expressed that when it shall appear in print, in the pages of the *Expositor* or elsewhere, it will receive the earnest attention of the young men and women of our churches. The Rev. W. Woods, of Nottingham, read the report for the year, from which it appeared that the Midland Union now comprises 122 churches and 15,433 members. It was stated that the Rev. James Manning had been engaged as an evangelist, and that the result of his labours so far had been very encouraging. Subscriptions to the amount of 102*l.* had been already received, and it was believed that what more was needed would be forthcoming in due time. A resolution was then passed to send representatives to the approaching meeting of the Baptist Union at Newport. The friends then adjourned for dinner in the schoolroom, after which the remaining business was disposed of. In the afternoon a religious service was held in the chapel, when the Rev. E. Medley, of Nottingham, preached, and, after tea, at half-past six, the Rev. R. F. Griffiths, of Stoney-street, Nottingham, preached on the resurrection of the Lord Jesus as the pledge and pattern of our resurrection.

VICTORIA PARK CONGREGATIONAL CHURCH.—TESTIMONIAL TO MR. S. MORLEY, M.P.—Harvest thanksgiving services were held at Victoria Park Congregational Church on Sunday, the 16th inst., when sermons were preached by the pastor (the Rev. R. H. Lovell), and collections taken on behalf of the hospitals in the neighbourhood, realising about £110. The church was decorated with flowers and fruit, which are subsequently sent to the hospitals. The congregations were exceedingly large—that in the evening especially so, every available spot being filled, and hundreds had to give up the attempt to get inside at all. On the following evening there was a numerously-attended tea-meeting in the lecture-hall, followed by a public meeting in the chapel, Samuel Morley, Esq., M.P., in the chair. After devotional exercises, the Rev. R. H. Lovell said that they had met that evening in order to inaugurate their winter campaign in connection with Victoria Hall, and at the same time to testify to Mr. Morley their gratification and gratitude for what he had done for them. It was not every one who would help a cause weak and struggling and in adversity as Mr. Morley had done. He concluded by presenting to Mr. Morley an illuminated address, in the following terms:—

To Samuel Morley, Esq., M.P.

Dear Sir,—The members of the church and congregation worshipping in Victoria Park Congregational Church desire to express to you their deep sense of all your great kindness and generosity, and most heartily to thank you for the many and valuable services you have rendered to the Christian enterprise in which they are engaged.

On the occasion of your visit this evening, to inaugurate the varied works of love and mercy for which Victoria Hall has been erected, we desire thankfully to remember the generous gift on your part which first prompted, and at length led to, the erection of so many new places of worship in London at one time.

Victoria Park Church was one of these. It has now been opened eight years. You have been its most generous and, at the same time, its steady and constant friend. We feel we cannot sufficiently thank you, not only for your large gifts, your frequent presence amongst us, your kindly and wise counsels; but especially are we indebted to you for the gift of your valuable time in securing for us the freehold of this whole property, absolutely unfettered by restrictions, which but for your powerful influence and interest Her Majesty's Commissioners of Woods and Forests would have unquestionably imposed upon us.

To-day this church possesses freehold property worth about 25,000*l.* The Gospel has been preached these eight years to some two thousand persons each Sabbath-day. Large schools are at work, together with very many vigorous enterprises, inspired by Christian love, to help and bless the poor and outcast.

Dear Sir,—We who are engaged in these efforts feel deeply that under God their existence and success is

largely due to yourself. We magnify the Giver of all Good, and thank Him for all He has enabled you to do for us, and for so many, many others. Our thankfulness to you can find no adequate expression; but we pray that our Father in heaven may long spare you here, ever richly bless you and yours, and finally bestow on you that crown of glory He has promised to give to His faithful servants.

On behalf of 1,000 subscribers,
R. H. LOVELL, Minister.
F. BLANE, Church Secretary.

Sept. 17, 1877.

Mr. Morley, in his reply, expressed his gratification that he had the pleasure to be a fellow-worker with that church in the work which they were carrying on in that district. He was struck with the evidence of earnestness the church displayed. The working classes were open to religious impression when addressed in a spirit of sympathy, and if they succeeded in helping to raise them to a better life, he (Mr. Morley) would feel that he had ample returns for the contributions which he had made. He hoped they would maintain the position that they now occupied, and would make the people feel that they were aiming to do them good. The common people were ready to hear the Gospel if it were proclaimed to them in a spirit of neighbourhood and brotherhood. He hoped with them church membership and Christian workers were synonymous. The meeting was afterwards addressed by Mr. Link, who mentioned that there were now in the Sunday-schools 560 scholars, with sixty teachers; the Revs. J. De Kewer Williams, and J. H. Wilson; Messrs. E. Williams, Winter, and others.

Correspondence.

IRELAND: A HOUSE DIVIDED AGAINST ITSELF.

To the Editor of the Nonconformist.

SIR,—Allow me at this somewhat dull season to offer a few remarks suggested by some recent events on this side of St. George's Channel, which may to some extent throw light on the present distracted condition of this country.

The present position of that small Irish political party who have won for themselves the name of "Obstructionists" is, to say the least of it, essentially Irish. Released from the weight of being representative men, one would imagine them thankfully returning to their native obscurity. But the mania of obstruction has so possessed them that they must now fall to in opposition to each other, having no longer a full House or a common foe to excite their antagonism. Unfortunately, too, this is a common state of things in Ireland. At one time a strike of the mill-workers up in the north threatens to cripple most seriously the staple trade of the country. At another thousands are reduced well-nigh to starvation because of disputes among the iron-shipbuilders. Now a whole district is, under something like martial law because a procession that believes in green has marched ostentatiously through a district which reverences only orange. Then, as at present in the south, a misunderstanding among the employees on the railways brings you back to the locomotive difficulties of a hundred years ago. And in the boasted Athens of the north Mr. Gladstone's disestablishment of the Irish Church has failed in being understood, either in its political signification or in its relations to the future religious growth of the country. In witness whereof read the accounts of the meeting in the Music Hall, Belfast, where two gentlemen from the Liberation Society were to expound its principles. The meeting ended, we are told, in confusion.

Confusion! So end a good many other things in Ireland. How long is this state of things to continue? is a question which I have reason to believe presses very heavily at this moment on the minds of all thoughtful men in Ireland. The withdrawal of labourers from the field—for no Irishman can work if there is a prospect of a row anywhere within easy reach of him—is more embarrassing than at first sight appears, since the number of skilled hands in the country, for any sort of work, is year by year steadily decreasing. The mill-owners complain, and with good cause, that the frequent requests for half-days, and the still more frequent absences without leave, at the innumerable anniversaries, entirely, for the time being, upset all order in their establishments. Even in the social economist view of the subject, the repeal of the Party Processions Act is viewed in the minds of many as a great mistake. The habit of sitting loose to any sort of honest work, which is proved to be the characteristic of the Irish masses, is one which requires stern repression; and if the moral force of Protestant or Catholic clergy is either unable or unwilling to teach men that in "quietness they work and eat their own bread," should not the law be appealed to to enforce order? The

diversion of money from its legitimate channels of expenditure; the large increase in local taxation, as the result of injury to property from the rioting which winds up most holidays; and the enormous increase in mendicancy, would form, were it possible to tabulate it, a statistical survey of Ireland very different and much more startling than any which have yet been laid on the table of the House of Commons.

In one thing, at least, it does seem to me as if the Catholics had the best of the controversy. A true-blue Protestant is an Orangeman who talks big about the banner of the Covenant, and who in many cases will not even support the sustentation fund of his own church, be that church Episcopal or Presbyterian. Of course he buttons up his pockets at the very sound of a mission to the Roman Catholics. But a religion wherein, by any confusion of ideas, the Bible is represented by one portion of the community to the other as resting on—or in the very slightest degree associated with—a volley of brickbats, is scarcely likely to attract to its ranks. A shut Bible can be held to witness for anything, and a brickbat requires nothing to enforce it but strength of arm, especially when there is a convenient corner round which an assailant may safely shelter. The Catholics, on the other hand, have just opened a gorgeous cathedral in Belfast, dedicated to St. Patrick, the collection at the opening of which, as was announced from the altar, amounted to nearly 3,000! All who know anything of the patient inner working of the Catholic body are fully aware that for a long time special prayers have been offered and large special sums have been silently raised for the conversion of England to the Romish faith. If praying, working, and giving do really form a triple power against which Protestants affirm, they believe nothing can prevail, our Catholic fellow-countrymen may be forgiven if, with pardonable pride, they exult in the admitted progress of their own Church. It would be well, I think, in Ireland if the present strife of parties changed its field of action. It might be that if the Catholics were fought with their own weapons, and the Protestant clergy and people would exhibit as lively a belief in the exercise of spiritual power, supported by an open-handed generosity, in the spread of a disestablished and therefore free Church, the aspect of things would ere long be vastly different.

Few English readers have necessity laid upon them, time after time, to look over a file of Irish newspapers. Those who have, will have noticed—and to others it may be suggested—the fashion which in the sister island seems all-prevalent of training even children in the very practice which at certain times and seasons is so productive of mischief in adults. Take Belfast itself as an illustration. I will venture to affirm that there is scarcely a Protestant Sunday-school of any denomination which has not its annual procession of scholars, with the accessories of bands, banners, and crowds of on-lookers. They parade through the streets to some railway-station, reform at their journey's end, and return after the same fashion, but not always in peace. The manager of one of the largest mills near Belfast stated not long ago that the nuisance of holidays for school treats in the summer had become so great, that in his own mill his employers had posted notices prohibiting all leave of absence on any such excursions. Saturday after Saturday these excursions take place, and as the mills close early on that day it is little wonder that in the district, where Protestants and Catholics mix and party feeling consequently runs very high, the return of these schools at night is the signal for hooting, hustling, and stone-throwing. To the uninitiated there can be but little difference between a long procession of children with blue flags and yellow streamers (even granting that the Bible is misused into furnishing the mottoes) and a leader riding a white horse at their head, and the more advanced Orange procession in July, when party emblems and party colours are more openly displayed. If a child is trained up in the way in which it should go, it would seem to us, in a land which is not so perplexed with diversities of belief, unwise to foster a love of processional display at ten or fifteen, which is exceedingly likely, in certain dispositions and with certain surroundings, to end at twenty or twenty-five in a breach of the peace or a fine of 30s. and costs. In the midst of the so-called revivals with which Ireland has been visited, a revival of common sense on the part of many of her people is most earnestly to be desired. The education of the National Board, good as it is, must fail in doing much for the country while this state of things prevails, except to compel its best and bravest to leave its shores

in disgust. There must be superadded a moral influence which at present seems to me to be wanting. It is a disgrace to the religious teachers of any country, be they who they may, who, having filled pulpits and preached sermons for upwards of 200 years, have yet only arrived at a state of things in which an Orange flag will rouse men and women into frenzy, or a yard of green ribbon make them grow pale with rage. Not long ago there fell into my hands a course of sermons advertised in a small bill to be preached in one of the leading towns in Ireland, wherein the conversion of Paul was referred to under this heading, "The Converted Kicker." One wants to know nothing of the preacher or his antecedents, but the title savours only of a groom in a stable, and if the sermon at all resembled the text I can well believe there is ground for Cardinal Cullen's expressed hope as to the near doom of Protestantism in Ireland.

No one would desire to advocate any extreme measures. Of course, when matters reach an absolutely disgraceful point—we all know what follows. The Riot Act is read, the military are called out, many innocent suffer, and the really guilty, who are always the most knowing, for the most part escape. Feuds are created which years do not allay, and which blood itself does not always wipe out. It seems worth while to consider whether peace could not be more permanently secured by repeating the old story of the Kilkenny cats—whether it would not be better in the end to withdraw all external pressure and allow the discordant elements to fight the matter out to the bitter end; for this generation, at any rate. Of course the amount of suffering would be incalculable, and it could only be permitted on the distinct understanding that the conquering side—labour or capital, Protestant or Catholic—should be masters henceforth and for ever. But so long as either from the inability of the pulpit to exercise a moral power, the supineness of absent landlords, or the unwillingness of the Government to interfere by stringent regulations suited to the national character and emergencies—so long, I repeat, as from either or all of these causes combined the country is periodically agitated year by year, Ireland can be nothing but, at heart, a disaffected—because a disunited—people, and the tide of emigration will carry from its shores all who, either by hand or brain, can win in quietness and honour a living elsewhere.

Yours, &c.,

GREEN SPECTACLES.

North of Ireland, Aug. 17, 1877.

RED INDIAN METHODISTS.

To the Editor of the Nonconformist.

SIR,—A case is just now pending in Canada of importance to all Protestants, but specially interesting to Methodists. It is important inasmuch as it affects the great question of the primary and inalienable rights of freedom of worship, and is serious to a particular denomination from the fact that on the decision depends the possibility of that sect being free to follow evangelistic work in certain districts over which sovereignty is claimed by the Roman Catholic Church.

The village of Oka, in the Seignior of the Lake of Two Mountains, near Montreal, is occupied by Indians of the Algonquin and Iroquois tribes. Some of these have, during recent years, through the indefatigable exertions of the Wesleyans, forsaken the faith of the Roman communion and adopted the tenets of the Methodist body. In 1872 their representatives and trustees, Louis Kanakenhiate, Joseph Onasakenrat, and Jean Osennakenrat, three chiefs of the Iroquois and members of the Evangelical Methodist Mission, acquired by purchase from Dame Catherine Kanakweiasa a site, upon which they erected a chapel and schoolhouse at a cost of six hundred pounds sterling.

This was a movement which the Papal authorities could not regard with complacency; and in October, 1875, the ecclesiastics of the Seminary of St. Sulpice of Montreal obtained from a Court of the Province of Quebec, at a sitting held in the village of Sainte Scholastique, in the district of Terrebonne, a judgment ordering the Indian Protestants, as represented by the defendants, to give up possession of the land on which their chapel was built; and to pay to the plaintiffs the sum of one hundred pounds within a fortnight. This judgment, it is said, was obtained by fraud and on *ex parte* statement, which the counsel for the Indians had not an opportunity of disputing. The defendants, failing to comply with the decision of the court, the sheriff took possession of the little Bethel and handed it over to the Seminary, whose

employes, with rude but ready hands, demolished the unpretentious meeting-house and removed the material.

The ecclesiastics base their claim to territorial lordship on certain patents granted to the fraternity under the old régime. The first was granted in 1717, at Quebec, by the Marquis de Vaudreuil, then Governor of New France, and Michael Begon, Intendant of Justice, Police, and Finance; the second in 1733 by Marquis de Beauharnois, the Governor, and Jules Hocquart, the Intendant; both of which were subsequently ratified by the King of France. The second was a corroboration of the first, which clearly defined the mere manorial rights intended to be conveyed. The grant to the ecclesiastics was of a piece of land forming part of the Seignior of Two Mountains to remove thither the Indian mission which then existed at Saut au Recollet, to be enjoyed by the said ecclesiastics in perpetuity, with the full right to the title of fief and seignior, with right of high, middle, and low justice, right of hunting and fishing, as well within as in front of the said mission upon the lake and upon the River St. Lawrence—in short, that they should enjoy the usual prerogatives pertaining to the Crown—on condition that they, at their own expense, made the necessary outlay for the removal of the said mission, and that they caused to be built, also at their own expense, a church and a stone fort. That, in fact, the Churchmen were to take pastoral charge of the Indians, and that the settlement should then, with the assistance of the stone fort (which, however, was finally exempted from the bargain), act as a sort of buffer against the nomadic tribes for the protection of Europeans occupying Montreal. By an Order in Council 3 Vict. cap. 30, these ecclesiastics of the Seminary of St. Sulpice were incorporated, and their title to the fief and seignior of the Lake of Two Mountains, and to the fief and seignior of St. Sulpice was confirmed and declared good, valid and efficient in law.

The question logically follows, Why were these grants made? To this the Indians vouch a reply to the effect that they were conceded subject to, and on the condition that the holders provided the means for the moral and religious instruction of the native population; and that such instruction must necessarily be in harmony with what the objects of it, that is to say, what the Indians, could conscientiously regard as moral and religious instruction. Following on this general assertion of their rights, they further define how the desired result may be attained. The best means which can be employed, say they, for our moral and religious instruction, is by the maintenance of schools and chapels in accordance with the denominational tenets we may happen to hold. It is the English School Board difficulty. What is religious instruction?

But the "savages," as the French language styles them, contend with their opponents on the purely legal ground, and plead that their right is clearly defined within the patents upon which the ecclesiastics obtained an ill-considered judgment. They assert that the concession made to the seminary was not one of actual ownership of the soil, but of privileges and prerogatives attached to manorial lordship, and on the condition we have noted—a condition recognised by the Dominion of Canada Government on their own part in other cases—that such lordship was wholly and solely for the well-being of the Indian residents.

Following upon their victory in a court of law the ecclesiastics, emboldened by success and embittered by dissent, proceeded to usurp common rights; and upon the Indians removing a fence which had been erected to enclose certain public land, warrants were issued for their arrest. The police in strong force and armed appeared on the scene; and the Indians, ever suspiciously alert, also armed themselves: and, upon an attempt on the part of the police to execute the warrants, the excitement culminated in a fight and bloodshed. At the moment when the excitement was at its highest, a fire broke out at the Roman Catholic parsonage. There is no evidence to show how this fire originated, whether it was the work of an incendiary at all or not, but the Papists maliciously charged the Protestants with this so-called act of revenge.

The question is now before the Governor-General, and there can be no doubt that the reference to the Viceroy was the most expedient course on the part of the Indians. Religious differences are no novelty to Lord Dufferin, whose good services in the Lebanon are yet fresh in the memory, and his characteristic amiability and good sense mark him as the very man for so painful an emergency.

Of the quibbles of lawyers it is not for us to form an opinion on imperfect data; but we look to Her Majesty's representative in the young Dominion for a vindication of the great principle of freedom of religious worship—a principle which, by usage as well as by tradition, overrides all mere technicalities of law.

I am, Sir, your obedient servant,
SYDNEY ROBJOHNS.

LEEDS TRIENNIAL MUSICAL FESTIVAL. (From our own Correspondent.)

The great success achieved by the Musical Festival held in 1874 warranted the committee to arrange for a second Triennial Festival, and the people of Leeds and neighbourhood have, last week, fully sustained their reputation for appreciative judgment of first-class compositions. This series of seven performances may justly be regarded by all who have taken part in them as worthy to rank amongst the very finest and most successful efforts of musical talent ever put forth in this county. The praiseworthy object of aiding their well-worked local charitable institution was an additional motive to the lovers of music for backing up the efforts of the committee to win success.

From the official programme of the Festival committee, we gather the following particulars:—The General Infirmary at Leeds was established in 1768, and is now one of the most important and useful hospitals in the provinces. Its sphere of operation is not confined to the limited area of the town. One-third of the patients treated do not live in Leeds, a very large number of them are not even inhabitants of Yorkshire, but come from various counties of England, and even from Scotland. During the first ten years of its existence the total annual expenditure did not average much above 600*l.*; while last year—1876—it amounted to 15,000*l.* In 1768 the number of patients relieved was 231, while last year there were 16,753 treated altogether, the institution has relieved 481,630 patients. The infirmary is supported by voluntary contributions, its income arising from investments being only about one-tenth of the annual expenditure. The building, which is one of the most complete of its kind, accommodates 300 patients. There is also a public dispensary for the benefit of the poor, which had last year 24,382 patients under treatment; of these 3,352 were visited at their own houses. This dispensary is intended for the benefit of a class of patients which the infirmary does not reach. A house of recovery for the treatment of those who are suffering from infectious diseases, whom it would be unsafe to admit into any other hospital, works another special field of charity. This institution admitted 285 patients during the past year. It is also mainly—almost wholly—dependent upon voluntary contributions, and its ordinary expenses amount to about 2,000*l.* per annum. An hospital exclusively for women and children, capable of accommodating forty patients at one time, and treating a weekly average of 130, is also dependent upon voluntary subscriptions. Since 1853, when this branch of the charity was founded, 35,136 patients have been treated. It appears, however, that the funds of this department are sadly deficient. It will be seen from the foregoing that the object is one of the most deserving, and our readers will be gratified to learn that, not only have the musical critics spoken well of the Festival, but the promoters entertain the hope that a substantial balance will be paid over to the charities. On the last occasion the gain was rather over 100,000*l.*, and now, notwithstanding the great depression of trade and the claims of the Indian famine, it is believed that the nett gain will be in excess of the last triennial gathering. Notwithstanding the inevitable changes and losses to which time subjects us, the Committee were able to bring together a staff of principals not only numerous but eminent. They were specially fortunate in again securing the services of Sir Michael Costa as conductor. The band was well chosen by him, and was more numerous than at the last Festival, and, as a whole, perhaps one of the finest which could possibly have been selected. It comprised seventy-nine stringed instruments; in all, with the complementary instruments, over a hundred performers. The chorus singers, trained by a local professional gentleman, were selected from the West Riding of the county, and were all carefully tested before acceptance. These included 78 sopranos, 41 contraltos, 40 altos, 71 tenors, and 68 basses, numbering in all 297 voices. The committee having provided a choice programme for the Festival, made considerable additional accommodation to that which their magnificent Town Hall usually affords, and this was taxed to the utmost at the opening performance, when Mendelssohn's great master-work, *Elijah*, was given, enabling the entire company to appear to the best possible advantage. The hearty applause of the vast assembly testified at

the very outset that the high expectations entertained were met, and raised the hope—now realised—that this second Triennial Festival would be a triumphant success. It is not our purpose to discuss the merits of any of the other performances rendered at this truly great Festival; this has been done by the daily press, and in such a spirit as to show that the country appreciates the effort put forth to make this occasion at least equal to the last Festival. There were seven separate performances; that of *Elijah* being followed by the *Fire King*, a composition of Mr. Austin, a native of Leeds, and a miscellaneous selection. Thursday night opened with a carefully-selected programme, in which the *Walpurgis Night* was included; and in the evening Handel's *Solomon* was rendered. On Friday morning Dr. Macfarren's *Joseph*, written expressly for this Festival, was given to an eagerly expectant and crowded audience, and received with unqualified admiration, several of the parts, contrary to the prevailing custom at oratorios, being encored. On Friday morning there was another miscellaneous selection performed, and the Festival closed on Saturday morning with Bach's *Magnificat*, Mozart's *Requiem Mass*, and Beethoven's *Mount of Olives*. The total attendances at these seven performances numbered 11,784, which is 1,700 more than in 1874. On the Saturday evening a popular concert was given, at which most of the soloists appeared, and almost the whole of the chorus singers—all giving their services gratuitously. Taking numbers as our guide, this was the crowning success of the Festival, not less than 3,000 being crowded together. Selections were given from the works rendered during the week, and some popular songs were added. With such vocalists as Madame Patey, Madame E. Wynne, Madame Sinico, and Messrs. Santley, Lloyd, Foli, and other well-known vocalists, and with Sir Michael Costa for conductor, the Festival could not fail to be of the highest character. Words are inadequate to give any idea of the richness and fulness of the choruses and the precision of the part singing. It is simple fact and justice to say, that this Yorkshire chorus is perfection itself; not only has it never been surpassed, but we believe it is in some respects unapproachable. We venture to recommend to all lovers of music a careful reading of the criticisms which this grand Festival has called forth. Those who had the privilege of attending will never forget the unsurpassed treat which they enjoyed, nor will they fail to feel the elevating and refining influences called forth by the glorious rendering given to some of the noblest inspirations of our mightiest masters of song. We are not oblivious of the fact that there were here and there blemishes, but we wish to convey the impression that the whole thing was as near to perfection as could reasonably be expected in human performances. To the critics we leave the task of weighing out the practical differences in the praise due, and of noting the distinctions which may be drawn between artists, all of whom stand in the front rank of their profession. Music in the provinces has indeed taken a leading place, and the people of the West Riding have earned the thanks of the country for the spirit and judgment, of which last week's Festival is the outcome.

FOREIGN MISCELLANY.

The Nile has now attained its ordinary height. A vessel which has arrived at San Francisco here from the Arctic Regions reports that of the seventy men who were left on board the whaling fleet abandoned last year, only two had reached Point Barrow. The rest are supposed to have perished.

A telegram announces the arrival at Darmstadt of the Emperor William with the Crown Prince and Count Moltke on Sunday. It was the first State visit of a German Emperor to the city, and everywhere enthusiasm prevailed.

Some startling revelations have been made by "Boss" Tweed in his evidence before the New York Board of Aldermen, one of his statements being that he secured the passage by the New York Legislature of the Erie Classification Bill through bribery, at the request of Mr. Jay Gould, who paid him the money for the purpose. This has caused a great sensation in New York, where the bribery laws are stringent, and it is announced the Grand Jury intend indicting Gould.

THE FIJI ISLANDS.—Mr. John Gorrie, Chief Justice of Fiji, gives some particulars as to the condition and prospects of that colony. Mr. Gorrie wishes that he could interest some of the rich men of London and Manchester in this young colony, and remarks that the people of England have not the slightest idea what a magnificent country it is. The climate is beautiful, and the soil is capable of producing any tropical plant and fruit. The natives are a fine race; they live in primitive communities, and the policy of the governor at present is to keep up those communities and turn them to the most profitable account, lest any sudden change should lead to the deterioration and destruction of the race. As to the laws, a code for the natives and the Europeans is in course of preparation. It is proposed to make them as liberal as possible. A land law and a bankruptcy law have been passed, and Mr. Gorrie is now engaged in the codification of the laws of partnership.

M. LE VERRIER, the eminent astronomer, died on Saturday morning of liver complaint, from which he had suffered many years. He was born at St. Lo, in 1811, and first distinguished himself by calculating the orbits of Mercury and Uranus. The

irregular movements of the latter planet led him to predict the existence and position of Neptune, which was accordingly detected three months later by Herr Galle, and which it was at first proposed should be named "Le Verrier." He was a Deputy from 1849 to 1851, sitting on the Conservative side, and devoting himself to educational and scientific questions, and in 1852 became a Senator and Inspector-General of Superior Education. On M. Arago's death in 1853, he succeeded him as head of the Paris Observatory, where he had till then been simply a subordinate; but he was removed from that post in February, 1870, after some protracted disputes with his staff and other savans. M. Le Verrier and M. Thiers were friends of very long standing.

NEWS FROM EAST AFRICA.—According to the news which has reached us from East Africa, the slave-trade was never so utterly suppressed as now. The sea and land traffic is quite at an end, thanks to the cordial action of the Sultan of Zanzibar and the Consul-General, Dr. Kirk, working on an intelligent plan. The Sultan, in order to maintain this state of things, is organising a force of 500 negro soldiers, to be armed with Martini-Henry rifles and a Gatling gun field-piece. Lieutenant Matthews, of Her Majesty's ship London, is engaged in organising the force. The Church Missionary Society party, on the way to Uganda, are at the south end of Lake Victoria Nyanza. The medical man of the party, Dr. Smith, died of dysentery on the 11th of May. Lieutenant Smith, the leader, and Mr. Wilson, the chaplain, and a mechanic, are well. They intend to try to buy a dhow, and go by water to the Kilangulé River and Rumanika's. Two new people have come out to Zanzibar to strengthen the Nyanza party, and will soon proceed inland with Mr. Marjary, who has finished prospecting a wagon track from Soudani to Mpuopwa. The London missionary party under Mr. Price are making their way from Soudani to Mpuopwa, and thence to Lake Tanganyika. They are six days' journey inland, and find the difficulties less than was anticipated. All well. The road-making party who had begun from Daru's-Salamah for the north end of the Lake Nyanza have made fifteen miles of fine road like those in India. Trade is fast growing up on it, and the people are availing themselves largely of it. There are rumours at Zanzibar of a Portuguese inquiry near Cape Delgado regarding the boundary of the Mozambique and Zanzibar territories. The actual limit is a small stream west of the village of Tonga, which is the last place held by the Sultan in that direction.—*Pall Mall Gazette*.

FRANCE.

Marshall MacMahon's manifesto is dealt with by the Paris papers according to their several prepossessions. The Bonapartists praise it loudly and unreservedly, the Legitimists more cautiously, while the Republicans cannot but censure and deplore it. The *France* says that the Marshal's language is utterly unlike anything ever used by the Queen of England, the King of the Belgians, or the King of Italy, and the *Temps* says that such language is without precedent even in a country as accustomed to surprises as France. The Orleanist organs praise the manifesto. The most scornful and outspoken in commenting upon the manifesto was the *Journal des Débats*. It was said the Government intended to prosecute that influential paper, but they thought the better of it. We give the following sentence from the *Débats*:—"M. de MacMahon is bidding for a revival of Caesarism in his own person. Now we have weighed the qualifications of M. de MacMahon, and we do not find that he has in him the stuff of a Caesar." The Paris correspondent of the *Times* asserts that the menacing declarations of the manifesto have not produced so profound an impression in France as they may be expected to have created abroad. Nobody, he says, believes in the threat contained in the Message. "Despite all efforts to place the Marshal in a position in which his character would be in contradiction to his words, France has not yet been brought to doubt his proverbial loyalty. People know that this is only an electoral artifice, that its aim is to drive timid electors to the official candidates, and to prevent functionaries engaged in the struggle from dropping their arms too soon from their trembling hands. But people are convinced that when France has spoken—that when, despite all, she has declared her firm will—the Marshal will not enter into open conflict with the sovereign will of the nation, that he will not make a *coup d'état*." It is certain, however, that the issue of the Message brought about a considerable fall on the Bourse.

The *République Française* publishes a manifesto to the nation which has been drawn up by a certain number of Parisian and provincial deputies representing all shades of Republican opinions. This document, which is moderate in form, replies point by point to Marshal MacMahon's manifesto. It concludes:—"Your duty will increase with the audacity of those who presume to impose themselves upon France. You cannot become the instrument of clericalism. The Republic must have Republican functionaries, and the country expects order, peace, and stability through the Republic."

The Republican journals publish a very long manifesto of the late M. Thiers, addressed to the electors of the Ninth Arrondissement. The manifesto was entirely written by M. Thiers, but he

only revised the first portion. The document is published without any modification. The manifesto explains in the plainest language the well-known ideas of M. Thiers, who, in the first place, defends the late Chamber of Deputies from the attacks of the Ministry. It was not "Radical," but, on the contrary, "very calm, very moderate"; and he proves this by a survey of its conduct in relation to the five great political questions of the day—the army, the finances, the clergy, the relations of the three powers in the State, and lastly, foreign affairs. The Chamber maintained a Conservative policy in respect of the army, by upholding the five years' service instead of three; in respect of the finances, by rejecting all proposals for altering the incidence of taxation; in respect of the Church, by answering the attacks of the bishops simply by an "order of the day," by sustaining the Concordat without discussion, and even by increasing the Budget of Public Worship. The Chamber might have quarrelled with the Executive and the Senate on two important points: with the former for its maintenance in office of the anti-Republican functionaries; with the latter for its unconstitutional claim to amend the budget—a claim not conceded in England to the House of Lords. Yet it sought no quarrel on these grounds; nor, although the Republican majority distrusted the Duc Decazes, did they allow his foreign policy to be questioned in debate. M. Thiers, then, concludes that the late Chamber was not dissolved because it was "Radical," but because it was Republican. The 16th of May was an attempt to overthrow the Republic for the profit of one of the three monarchies. The appeal to the country has been, in the first place, delayed for five months, to the great danger and detriment of the nation; and, secondly, it has been distorted, as far as possible, by the adoption and exaggeration of all the expedients of the Empire. Yet all these risks are incurred for the sake of establishing a monarchy, "without knowing which." Success would entail one civil war to decide between Imperialism, Legitimacy, and Orleanism, and another to overthrow the victorious throne. For, M. Thiers concludes, no monarchy is now possible in France. The Comte de Chambord represents an obsolete idea; the Orleanists committed political suicide when they accepted the fusion; the Bonapartists represent "two invasions, the most brutal despotism, and the most shameless immorality." The Republic remains the only possible Government consistent with the needs of France and with the spirit of the age.

Whilst the French people are busily engaged in discussing the arrogant and defiant Manifesto of Marshal MacMahon, the long-delayed decrees summoning the electors to return a new Chamber of Deputies has been officially published. It appeared on Saturday in the *Journal Officiel*, and the date fixed, as had been previously announced, is the 14th of October. The second ballots will take place on the 28th of the same month, and the new Chamber will assemble on the 7th of November. The Minister of Justice supplements the decree by a circular to the Procureurs-Généraux, in which he insists that electoral circulars and placards must bear the individual signature of the candidate, and adds that all declarations of policy will be carefully read in order not to allow either outrages against the Chief of the State, violent language, menaces, or falsehoods. The lists are open, and for three weeks from Monday last public meetings will take place in every town and commune in France, and the Government are on the *qui vive*, in the eager hope that at some of these meetings violent language or turbulent proceedings may give them an excuse for proclaiming the state of siege. The Republican party are indefatigable in their efforts to inculcate the necessity of strict discipline and good behaviour.

M. Gambetta's second trial took place on Saturday. M. Allou, who appeared for the defendant, maintained that the case was a political one, and should only come before a jury. He disputed therefore the competence of the tribunal. M. Gambetta had not attacked an individual; his speech was directed solely against the Ministry collectively and the general policy of the Government. In the course of his remarks M. Allou protested against the publication of the proceedings being prohibited in the French Press, but allowed in foreign newspapers. The public prosecutor, M. Gastambide, replied for the Government, answering M. Allou's objections, and demanding the confirmation of the original sentence. The court, after adjourning to deliberate, confirmed the sentence of the 12th inst., by which M. Gambetta was adjudged to pay a fine of 2,000*fr.* and to undergo three months' imprisonment. The *Bien Public* has been seized for publishing a report of the proceedings.

Mayors, town councils, Freemasons, and newspapers continue to be summarily punished all over the country. M. Rameau, the Mayor of Versailles, has published a letter announcing that he has resigned his post. He assigns the manifesto of Marshal MacMahon as his reason.

Macmillan's Magazine for October will contain a contribution to the question of Homeric geography by the Right Hon. W. E. Gladstone, entitled "The Dominions of Odysseus, and the Island Group of the Odyssey."

The forthcoming number of the *Fortnightly Review* will contain an article by Mr. Lowe on a new Reform Bill; and also some autobiographical conversations of M. Thiers with the late Mr. Nassau Senior, describing his relations with Louis Napoleon before the *coup d'état*.

Epitome of News.

The Court remains at Balmoral. On Friday afternoon Her Majesty drove to the Linn of Quoich. By Her Majesty's permission some members of the Social Science Congress came from Aberdeen and visited the grounds of the Castle. On Saturday the Queen and Princess Beatrice visited Braemar, and met with a cordial reception returning to Balmoral in the twilight. The weather was chilly, with occasional drizzling showers.

On Sunday Her Majesty attended the parish church, Crathie, and on Monday the Queen, accompanied by the Princess Beatrice, drove through Ballater in a wagonette and pair. The evening was one of the loveliest of the season.

On Monday week about 200 persons from Stornoway, in the Island of Lewis, accompanied by the Rev. Mr. Greenfield, of the Free Church, Stornoway, visited Gairloch in the a.s. Clansman for the purpose of seeing Her Majesty the Queen. At half-past four the whole party were assembled at Gairloch Bridge, about two miles from the place of landing. At five o'clock precisely Her Majesty arrived, amid loud and prolonged cheering. Besides Her Majesty, the carriage, which was an open one, contained Princess Beatrice, the Duchess of Roxburgh, General Ponsonby, and John Brown. Her Majesty acknowledged the cheering with a smile and many bows. When the cheering subsided, the excursionists sang "God save the Queen," the Duchess of Roxburgh standing in the carriage while the anthem was being sung, and the gentlemen of the excursion party keeping their heads uncovered in the Royal presence. Her Majesty asked for Mr. Greenfield, who immediately stepped to the front, and was presented to the Queen by General Ponsonby. She asked the number of the excursionists, the time they took in crossing from Stornoway, whether they were to return that evening, and whether they could all speak Gaelic. Her Majesty appeared much pleased with the intelligent faces of the young ladies and gentlemen, and expressed herself as much obliged for their coming so far to see her. Her Majesty then bowed very graciously to Mr. Greenfield and his party; and, the carriage being wheeled about, she returned to Loch Maree Hotel, leaving amid deafening rounds of cheering and bowing to the company till an angle in the road brought the demonstration to a close.

Prince Leopold arrived at Kiloconquhar on Friday evening on a visit to Sir Coutts Lindsay at Balcarras. The village of Collinsburg was profusely decorated, and the Prince had a most enthusiastic reception.

The Duke of Edinburgh will shortly proceed to Marseilles in the Sultan to convey the Duchess of Edinburgh and family to Malta for the winter.

Mr. Cross has arrived at Balmoral as the Minister in attendance on Her Majesty. The Duke of Connaught is staying at the castle.

The Princess Louise on Friday opened a bazaar in aid of the Cumberland Infirmary at Carlisle, and also a new viaduct in the same town. The streets were decorated with triumphal arches and flags. A procession was formed, which halted first at the viaduct. This was declared open by the Princess amid great cheering, and the procession then moved on to the infirmary, where the Princess was received by the Bishop of Carlisle, the dean, the chancellor of the diocese, and others, after which the party went to the Victoria Hall, where the bazaar was opened.

Mr. Gladstone presented the prizes to the successful pupils of Hawarden Grammar School on Wednesday, and made the occasion one for the delivery of a speech upon human culture. He said that one great cause of the eagerness displayed for education in these days was the sense of the material advantages which it brought, and this idea was especially encouraged in Scotland. The higher view was that of fitting man for an elevated and lofty destiny, and towards this end he counselled, above all things, earnestness of purpose in youth.

Mr. Gladstone has written to Nottingham promising to be present at the laying of the foundation-stone of the university buildings there on Thursday, the 27th inst.

Earl Russell is said to have derived considerable benefit from the air of Broadstairs. Although unable to walk, and therefore requiring to be lifted in and out of his carriage, he appears to enjoy tolerable health.

According to the London correspondent of a Scotch paper, the political visit of Lord Hartington to Scotland will probably be the most important event of the autumn, so far as domestic politics is concerned. It is expected that the leader of the Opposition will indicate that the time has now come for the adoption of a more active policy, and will place the lowering of the county franchise as the first article in the programme of the Liberal party.

The Lord Mayor of London for the ensuing year will be elected on Saturday. Mr. Alderman Owden, who was elected a magistrate of London in May, 1868, and served as sheriff in 1870, is the senior, and, in the ordinary course, will be elected.

General Grant has had a most enthusiastic reception at Newcastle. On Saturday the Gateshead Corporation presented him with an address, and, in reply, the ex-President again dwelt upon the desirability of cordial relations existing between England and America, expressing, at the same time, his conviction that the friendship between the two

countries was now warmer than it had ever been before. In the afternoon there was a demonstration on the Town Moor of trade and other societies of Northumberland and Durham. It is estimated that the assembly numbered between forty and fifty thousand people. Mr. Thomas Burt, M.P., presented the address to General Grant, who briefly replied. In response to repeated calls, General Fairchild, the representative of the United States at Liverpool, also addressed the people. In the evening the General was entertained by the mayor and corporation. Mr. J. Cowan, M.P., was present, and passed a warm eulogium on the achievements of the distinguished guest.

Sir Stafford Northcote presided on Thursday at the opening of the winter session of the Exeter Literary Society. He reviewed the wonderful progress that had been made in science, literature, and art during the thirty-six years the society had existed, but said that whilst our education was undoubtedly now far beyond what it was, yet it was questionable whether strength of our character had similarly improved, or if the intellectual condition of the country was by any means so satisfactory as it ought to be. Two great evils were the tendency to excitement and the growth of vanity, examples of both of which he might take from the House of Commons. Unless there were some measures of great startling character passed in the session there was a general feeling that Parliament had fallen back, and was not answering the expectations of the people. As to the second point—vanity and conceit, no intellectual disease was so mischievous as this in the present day. It was at the bottom of a large proportion of the waste of time in Parliament, and was often most damaging to the cause which the persons, who insisted on unnecessary speaking, imagined they were advancing. The remedy would be for the people to look to the work itself, and not to the men who were doing it.

The *Solicitors' Journal* records the death at the age of eighty-one, of Mr. John Gibson, W.S., of Edinburgh, who was law agent for Sir Walter Scott, and whose volume of "Reminiscences" of his celebrated client excited much interest at the time of their publication.

The death is also announced of Mr. Fox Talbot, the inventor of the "Talotype" process.

The grand jury at the Old Bailey have returned a true bill against Messrs. Swindlehurst, Saffery, and Baxter Langley, on the charge of conspiracy to defraud the Artisans' Dwellings Company.

The amount collected in the boxes placed in the streets and large establishments of London on Hospital Saturday was 835*l.*, being a slight increase on the sum realised in the same way last year.

The Sheffield School Board have approved of a scheme for a truant industrial school in premises situate about six miles from the centre of the town. The children to be dealt with are incorrigible truants, those of a more hardened class, though unconvicted of crime, and neglected children whose parents disregard attendance orders, and whom it is desirable to isolate for a time from baneful home influences. Of these three classes it is calculated that there are upwards of one hundred children in the borough. The industrial pursuits proposed to be introduced are wood-chopping, paper-bag making, gardening, shoemaking, clothes-mending, and the making of simple articles of dress.

Mr. W. C. Sargeant, C.M.G., Crown Agent for the Colonies, has been selected by Lord Carnarvon to proceed on a special mission to the Transvaal, in order to inquire into and report upon the liabilities and financial condition of the province, and to assist in organising the civil establishments.

Birmingham is, we are informed, raising a subscription to pay M. Gambetta's fine, as a mark of the feeling entertained by English Liberals regarding his prosecution.

On Saturday the weather was very cold all over Europe. In London four degrees of frost were registered on the grass in the morning. On Friday snow fell in several parts of England; a few flakes were observed in London.

Mr. Parnell, M.P., attended a Home-Rule meeting at Dumbarton, on Thursday night, but so great was the uproar that for a considerable time he could not proceed. The disturbers were Irish Nationalists, who had come by a special train from Glasgow to tell Mr. O'Connor Power, M.P., their mind. They were headed by Mr. Daly, of Limerick, who said that Mr. O'Connor Power had stayed away because he had learned that Irish Nationalists were to attend to denounce him.

At a meeting held at Paisley on Friday Mr. Parnell said he would promise for himself and Mr. Biggar that if the Government would next session devote sufficient time to settling the questions of the Irish University and intermediate education, and the assimilation of the burgh and municipal franchise, they would not go near the House of Commons the whole session.

The inquest on the bodies washed ashore after the collision between the Forest and the Avalanche was concluded on Saturday evening. Captain Lockhart and three of his crew having given evidence, the coroner summed up. He said it had been proved that both ships were well found, and had been under properly qualified officers. It was shown, too, that a look-out had been kept on board both ships, and as a fact the lights were reported some time before the collision occurred. The two vessels, by the way in which they were steered and handled, were brought into collision, and that there was some error of judgment, not amounting to culpable negligence, was only a common-sense conclusion. After three-quarters of an hour's deliberation

the jury returned a verdict that the men were found drowned on the Chesil beach, and that they came to their death owing to the collision. A rider was appended, stating how pained the jury had been to hear of the way in which the deceased were buried, and that if any notice had been given they would have followed the remains. The hull of the Forest was towed into deep water on Saturday by the Defence and the Trinity boat Galatea, and then blown to pieces.

Thomas Hyslop and John Dinham, the two young men who are charged with committing highway robbery on Blackheath, were brought up on remand at the Greenwich Police-court. The evidence chiefly related to bank-notes supposed to have been part of the plunder, and to a revolver and cash-box said to have been traced to Dinham. The case for the prosecution having been concluded, the prisoners will be committed to trial, but are once more to be formally brought up at the police-court.

At Cambridge, on Saturday, a woman named Field, residing at Norfolk-street, took essence of almonds in mistake for friar's balsam, and expired within five minutes.

It is intended to carry out thoroughly the recent resolution of the Camberwell Vestry in favour of planting trees in the more important thoroughfares of the district in charge of that body, and to plant trees on Peckham Rye.

A peculiarly sad case of hydrophobia is reported from Devon. In August last three young girls, daughters of a cottager named Cove, living about five miles from Culyton, while out for an evening walk, discovered a strange dog lying on the road. They looked at the animal, when it sprang on the eldest, a girl of 16, and seized her by the wrist. She however, bravely seized the animal, and dragged it to a turnpike gate near, begging the keeper to destroy it, as the brute seemed mad. It escaped, however. The girl was attended to by a medical man immediately on her return home, and nothing more was thought of the matter until Monday last, when she complained of intense pain affecting the whole arm. Medical advice was at once procured, and undoubted symptoms of hydrophobia showed themselves. The poor girl was to the last perfectly conscious of her trouble, and besought her father and sisters to keep away, or she must bite them, and further implored her father to put an end to her sufferings. She died on Tuesday evening.

The Religious Tract Society have just issued the fourth edition, in eight volumes royal 8vo, of "The Acts and Monuments of John Foxe," revised and corrected, with appendices, glossary and indices, by the Rev. Josiah Pratt, M.A., of Trinity College, Cambridge, and Vicar of St. Stephen's, Coleman-street, London; also an Introduction, Biographical and Descriptive, by the Rev. John Stoughton, D.D.

Mr. Gladstone, Lord Selborne, Lord Blachford, Lord Stratford de Redcliffe, Canon Barry, Mr. W. R. Greg, Mr. Baldwin Brown, Mr. F. Harrison, Mr. Brassey, and others will be among the contributors to the October number of the *Nineteenth Century*.

The Cambridge University Press will publish immediately "The Gospel of St. Mark," with critical and explanatory notes, and an introduction, by Dr. Maclear, Head-Master of King's College School, London. This is the first instalment of the Cambridge edition of the "Bible for Schools," to be brought out under the general editorship of Professor Perowne, with the assistance of an able staff.

The *Athenæum* says it is believed that the governors of Westminster School will, at the earliest opportunity, take into their serious consideration the question of the removal of the school into the country. To the recent Oxford and Cambridge Certificate Examination, Westminster sent but four candidates, and of these only one passed.

M. Leonard Muller, a Swiss historian, has written a book, to be published at the instance of the Uri Government, to show that William Tell really existed.

It is stated that the Hon. F. A. Stanley, M.P., is preparing a biography of his father, the late Earl of Derby, and that the preface will be written by the Earl of Beaconsfield.

THE WASTING DISEASES OF CHILDREN MOST SUCCESSFULLY TREATED WITH DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—Dr. G. Saunders, C.B., late Deputy-Inspector-General Army Hospitals, Superintendent London Medical Mission, writes:—"I have used Dr. de Jongh's Cod Liver Oil extensively among the sick poor of St. Giles's, and consider it a valuable remedy, especially in the Wasting Diseases of Children. Dr. Staveland King, Physician to the Metropolitan Free Hospital, writes:—"I can very conscientiously testify to the superior qualities of Dr. de Jongh's Light-Brown Cod Liver Oil. I have employed it with great advantage in cases of mesenteric and pulmonary tubercle, and in the atrophic diseases of children." Dr. R. C. Croft, author of "Handbook for the Nursery," writes:—"I have tried Dr. de Jongh's Light-Brown Cod Liver Oil, and find that it contains all the properties which render the Oil so efficacious. I find, moreover, that many patients prefer it to the Pale Oil, and are able to retain it more comfortably. It is almost a specific in many of the diseases peculiar to infancy and childhood, and I have seen marked benefit produced by its use." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2*s.* 6*d.*; pints, 4*s.* 9*d.*; quarts, 9*s.*; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

LIBERATION SIDE-ARMS.*

The Liberation Society has recently issued, and distributed in thousands throughout the United Kingdom, a number of book-tracts and leaflets, bearing on the subject of disestablishment and disendowment. This society, in the pursuit of its mission, to quote the most distinguished authority, the late Premier, has to educate the country; and in order to this end it has to affirm principles, tabulate facts, and advise as to electoral action. The principles which have their basis in the religious and spiritual element have been often insisted upon but it is hard to argue on this ground now. What is to be said of men, like the author of the last new novel—for the Establishment has come down to fiction, if that be a novelty—"The Rector of Oxbury," who argue for the maintenance of an institution on the plea that it provides fixed stipends for its ministers? One therefore turns, with Prince Bismarck, to the consideration of the political aspects rather than to the religious merits of the question. The leaflets before us chiefly relate to facts bearing on the question, facts in current history or in regard to the financial issues involved, issues great in themselves, and greater still in their relation to the social war which is evidently imminent, and which must be fought to the end before the settlement come. The leaflets are too numerous to mention separately, but a glance at a few will suffice. The best are those which touch on the ecclesiastical principledoms—fancy Saint Peter attended at the gate called Beautiful by plush and hair-powder!—and the royal incomes which belong to them. Such are "An Archbishop's Pleasure Garden," "The Landed Property of the Archbishops and Bishops," "Two Pictures," &c. By this last we gather that twenty-eight prelates unitedly receive an income, in addition to their palaces, of a hundred and sixty-three thousand pounds per annum, over against which there is the moan of a poor curate—"we have sat all this winter in our rooms without fire!" *One is your Master, and all ye are brethren.* The irony of the brotherhood of the Episcopal Bench! Among the other publications under review is a contribution to Liberation literature by the Bishop of Peterborough, a manly and touching denunciation of the confessional; and an article from the *Church Times* on Disestablishment stripped of its terrors. The book-tracts are three in number. The burden of these is one, though there is internal evidence of their being from different pens. The vision of all, speaking generally, is that of the spiritual lantern raised upon the transept arches of the State. The final is a golden crown, but the structure is a rickety affair nevertheless; and for the reason that the key-stones of the arches below threaten to become detached in the first storm or subterranean upheaval. The Durham arch-stone is by no means flush with Salisbury, and Exeter is eccentric to Lincoln. Roman cement has covered some of the crevices and defects, but it gives only superficial freshness. The capital column, Convocation, is so much out of the square with the legislative base, that even if the arch were more uniformly radiating than it is the spiritual lantern would be involved in serious danger. The first tract, "Church Troubles," is a clever outline of the Ritualistic situation of the moment within the Church pale; it indicates the unsuitability of ancient law for modern ecclesiastical government, points to the lack of qualification for spiritual legislation of the House of Commons—legislative power which cannot be delegated to other authority as long as the episcopal sect be a State department—and predicates the unbromy relations of High, Low, and Broad-Church clergy. "John Bull and his Church" claims that, whatever it may have been in the past, this so-called Protestant Church has gradually become a feeder of Romanism. Orangemen should prick their ears at this! Purity, education, and charity were intended, says the author; but the "Priest in Absolution," former University Tests, and the High and Low-Church wranglers indicate that the good intentions have been but so many more bits of macadamisation in the steep incline to Avernus. "Uncle Oliver on a Great Question" is the third of the series; and is a right humorous but pointed dialogue between nephew Gilbert Freeman, a Churchman of the straiter sort, and his paternal uncle, a Nestor among his friends. The large revenues and grants of the English Establishment are clearly and popularly stated; and point is given to the truism that one cannot by State machinery secure uniformity of worship and doctrine. These slight publications are having an enormous circulation, and are the means of supplying subsidiary weapons to the masses, aided by which they will be the better fortified for the battles of the immediate future, Church Congresses at Croydon nevertheless.

* Book-tracts and leaflets, published for free distribution, by the Society for the Liberation of Religion from State Patronage and Control, 2, Serjeants' Inn, Fleet-street, E.C., London, 1877.

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WEDNESDAY, SEPTEMBER 26, 1877.

SUMMARY.

THE war news of the week tends to indicate
the extreme probability of a second campaign
in Bulgaria. In the interests of civilisation and
humanity such a prospect is truly appalling.
Without attaching much importance to the re-
port that the question of concluding peace on
the best possible terms has been discussed in
the Imperial councils, and decided in the nega-
tive, it seems evident that the campaign
for the year will close without any decisive
action. Both sides are paralysed. The ex-
pected battle near Biela, which has been fought
upon paper only by enterprising correspondents,
took the form of an offensive reconnaissance
on a large scale on Friday last, when a small
portion of Mehemet Ali's troops, some 20,000
men, was repulsed by the Russians at Cerkovna,
and the Turkish commander discovered that the
army of the Czarewitch was too strongly
entrenched on the Banica Lom to be attacked
with any prospect of a decisive result. On the
other side, Plevna is being regularly besieged
by the Russians and Roumanians, but the bom-
bardment of the Turkish entrenchments pro-

duces little effect, and the Russians have not a force adequate to surround the army of Osman Pasha. Since the fatal and unskilful attack on that strong position which it now appears cost the Czar some 20,000 of his best troops, reinforcements have been daily crossing the bridge at Sistova, and have been distributed between Biela and Plevna. But the battalions of the Imperial Guard have hardly filled up the gaps in the decimated regiments, nor have they raised the besieging Russian force to more than equal numbers with Osman Pasha's army. That general has nothing apparently to fear during the present campaign. So imperfectly is he enclosed in the Russian toils that according to Turkish accounts Chefket Pasha has been able to make his way from Sofia into the lines Plevna with 20,000 men, who have acted as a convoy to immense supplies of food and much-needed ammunition. If Osman Pasha has been thus relieved, in spite of the swarms of Cossack cavalry on the road to Orkhanie, it is as valuable to him as another victory. It remains to be seen whether the engineering genius of General Todleben, who is now to conduct the siege of Plevna, will be able to overcome the growing difficulties of the Russian position.

Prince Bismarck has returned to Berlin from his visit to Salzburg, where he has had a very cordial interview with Count Andraessy. The Vienna papers state that the results of the conference are unimportant, and will only tend to consolidate the alliance of the three Emperors. But the German Chancellor would hardly have sought an interview with the Austrian statesman without some definite purpose. There can be no doubt that the signal defeats of Russia have created much anxiety at Berlin, and have induced Prince Bismarck to seek a clearer view of Austrian policy under the altered circumstances, lest the Cabinet of Vienna should look with favour upon the diplomatic approaches of France. Both statesmen, should events be more favourable than at present, will no doubt do their best during the winter to bring about a suspension of hostilities, and it is probably with some such view that information has been conveyed to the Sultan of Germany's decision not to allow Russia to sustain any great disaster. At Constantinople the elated Turks give out that no negotiations are possible so long as a single Russian has a footing on the soil of the Ottoman Empire. But the Porte has the best of reasons to fear the consequences, direct and indirect, of a second campaign, though its future action may not be governed by such contingencies.

Although the health of Pius IX. may not be absolutely in a precarious state, the Vatican is taking precautionary measures to provide against his sudden decease. Apparently the Pope has plainly indicated his desire that Cardinal Panebianco should be chosen as his successor—advice which is not likely to have much effect when he is no more. The cardinals, as we know from generations of experience, are not superior to mundane motives or influences. In fact, when a crisis arrives, the Conclave is the focus of active intrigues. Notwithstanding present appearances, the chances are that a Pope will be elected who will relax the unyielding policy of Pius IX., and seek for some *modus vivendi* by which the Papacy may be reconciled to Germany and Italy.

The "electoral period" has begun in France. In Paris at present great quietude prevails, and it is thought that the Democrats of the capital, sure of victory, and recognising the wisdom of silence, will give no advantage to their foes. M. Grévy has accepted the invitation to become a candidate for the 8th Arrondissement previously represented by M. Thiers—a sign that he is not reluctant to assume the leadership of the Republican party. The Government expect no successes in Paris, but in the rural districts the most violent days of the Empire are said to be surpassed. The agents of the Minister of the Interior, whose places are dependent on his success, and who are mostly Bonapartists, are employing all the machinery of terrorism to effect the object of the Government. In three weeks, however, the struggle will be at an end, and we shall then know what is the verdict of the French nation as to the claims put forward by Dictator M'Mahon.

The Marquis of Hartington is about to attend a series of Liberal meetings in Scotland, with the object, it is stated, of indicating what should be, in his view, the main features of the party programme. It is expected that the foremost position will be given to the county franchise question, and possibly action in respect to Scotch disestablishment may be deprecated. Perhaps the raising of this question in Parliament may not accord with the plans of the Liberal leaders. But we have little doubt that it will, notwithstanding, be broached next session, and with the full concurrence of Liberal opinion in Scotland.

Arrangements with that view are being matured, and we trust that the ecclesiastical sentiments of the Presbyterians north of the Tweed will find a suitable exponent when the House of Commons reassembles next year.

The annual session of the Social Science Congress has been held during the past week at Aberdeen, under the presidency of Lord Aberdeen, whose inaugural address was hardly equal to the occasion. A mass of papers have been submitted to the sections on every subject embraced within the scope of the Congress—such as law reform, education, prison discipline, the detective system, the repression of crime and drunkenness, the influence of trades unions, and improved dwellings for the poor—topics which are discussed year after year in these assemblies, and to which it is difficult to give an air of novelty. The spirit of the Trades Union Congress which has been sitting at Leicester very favourably contrasts with the recent Continental assemblies of workmen, where the wildest theories of Socialism have found ready acceptance. The aims of the Leicester meeting, which represented at least half-a-million of men, were essentially practical, and many of the resolutions adopted will meet with general sympathy. One remarkable feature of the proceedings, and a sign of the times, was the presence of Mr. Brassey, M.P., a great employer of labour, whose friendly counsels were cordially received by the delegates.

THE TWO FRENCH MANIFESTOS.

WHAT is called the electoral period has begun in France, and will close by Oct. 14, when the elections are to take place. During that interval there will be, to a certain extent, freedom of speech, and even of public meeting. But the Government have not failed to strain the law to the utmost in the directions given to the local authorities for carrying out its provisions, and the period of freedom has been ushered in by wholesale press prosecutions and harassing and repressive acts throughout the country which M. Fourtou and his subordinates evidently expect will intimidate the constituencies. Their policy has been carried out by functionaries, many of whom learned the trick under the Empire, and all of whom are instinct with the spirit of the Bonapartist system. But the arts and provocations of the Government have failed to excite the mass of the Republican party. Everywhere the members of that party maintain a marvellous discipline and patience. Their tongues are now unloosed, and the Ministerial journals already exult in the expected strong language and wild demands which will become in the hands of reactionists an instrument to injure the national cause. Apparently they are likely to be disappointed, and the coming Republican triumph is not likely to be tarnished by indiscreet or revolutionary speech on the part of Radical candidates or electors, who have come to see that moderation is the best pathway to victory.

It is not easy to say whether the cause of the Liberal party has been most aided by the monstrous and imperious demands of the Marshal-President, or by the posthumous manifesto of their great deceased statesman. By the light of M. Thiers' calm, elaborate, and convincing address, the appeal of Marshal MacMahon assumes the aspect of a haughty, vulgar, and untruthful manifesto of pseudo-Cesarism. It pleased the President, under the advice of the Monarchical faction, whom he has invested with supreme power, to treat the electors of France as a parcel of children, who have no right to choose other representatives than those he seeks to impose upon them. The effrontery which tells Frenchmen that they are now called upon to speak, but that they must speak in his language; which classes all politicians who do not utter his shibboleth, including the foremost French statesmen of the day, with revolutionists who would subvert the institutions of the country; which distinctly informs the French nation that an election hostile to his policy will aggravate the conflict between the public powers; which proclaims that, whatever the issue of the appeal to the nation, the Marshal will neither submit or resign, but will throw his shield over his ministers, however strongly condemned by the constituencies and the Chamber of Deputies—all these things and other Napoleonic characteristics of the address have astounded Europe. Such absurd egotism combined with ignorance of the nature of Frenchmen is so incredible that apologists for the President are driven to the conclusion that these high-sounding resolutions are nothing more than an electoral artifice to intimidate the electors.

To the misrepresentations of this reckless manifesto the elaborate letter of M. Thiers

is a crushing reply by anticipation. It is the last legacy of the departed statesman to the country which he has served so well, and for which he has made so many patriotic sacrifices. Though dead, he speaks to France in a document the genuineness of which cannot be contested. It strips the Marshal's claims of false pretences as completely as though it had been penned after the event. M. Thiers shows, by a felicitous statement of indubitable facts, that the event of May 16 was only a renewal of the Monarchical conspiracy which overthrew himself and vainly hawked the crown of France all over Europe; and that the Chamber then dismissed was made away with, not for being too "Radical," but because it was too successful in consolidating the Republic and too much given to judicious compromises to suit the sinister designs of the Duc de Broglie and M. de Fourtou. This is proved by an array of actual facts. To further the aims of a discordant coalition, France has for some months been kept in a state of turmoil and disquiet, and the entire industry of the country has been disturbed; and now the country, after less than two years, is again forced to undergo the ordeal and expense of a general election. Though the constituencies are asked to vote for Marshal MacMahon, it means that their suffrages are to be given to the Monarchical coalition, which, if successful, could not agree as to the Pretender they would choose. Unless one of these claimants to be the future master of France should obtain an overwhelming preponderance, their combined success, under theegis of the Marshal, might be only the prelude to a long period of disturbance, if not to civil war. The address of M. Thiers has thus torn off the mask for the champions of "moral order," and exhibited them to the nation as a band of reckless adventurers. M. Fourtou and his agents are naturally doing their best to suppress it, and refuse to allow the last words of "the liberator of the territory" to be placarded on the walls, though it has appeared in every Liberal newspaper in Paris. By some means or other so important and interesting a document is sure to find its way throughout the country. For the Marshal and his Ministers the living M. Thiers would have been more than a match. His unexpected death, which at first seemed to be an irreparable misfortune for the Republican cause, of which he was the illustrious chief, may not materially affect the final issue now that the matured opinions of the deceased patriot have been authoritatively promulgated. His posthumous manifesto has created a profound impression. It will be strange indeed if gratitude and admiration for their best friend in sore national trials does not induce the majority of Frenchmen to give effect to his dying wishes, and enable them to withstand the coercion and unworthy acts of the functionaries by whom the fleeting Government of the day are striving to wrest a verdict in their favour.

MR. FAWCETT ON THE INDIAN FAMINE.

PROFESSOR FAWCETT's speech at the Salisbury meeting in aid of the Indian Famine Relief Fund was a masterpiece of the sort of eloquence in which he peculiarly excels, and that is the eloquence of well-marshalled facts. The terrible extent of the existing distress, the ominous frequency with which such calamities recur, the impotence of private benevolence, the immediate duty of the Government, and the faults of policy which ought to be avoided in the future—all were stated with a brevity, force, and logical connection, such as must have carried conviction to every mind. And yet he was far from denying that private charity has a great and noble work to do. It is obvious that, marvellous as is the result of the appeal that has been made to the public, the feeding of some twenty million starving people is altogether beyond the reach of voluntary subscription or voluntary organisation. But, as Mr. Fawcett admirably put it, "in our own country, even in the most prosperous times, some six or seven millions of public money, obtained through local taxation, are annually spent in the relief of destitution, yet the countless charitable institutions that exist amongst us show that there are thousands of cases of keen suffering which this vast expenditure of public money fails to reach." The truth is, State relief must necessarily be given under very strict regulations; and those regulations cannot be made either comprehensive enough or elastic enough to meet many instances of special need. Besides, the State must limit itself as far as possible to mere deliverance from starvation. The instruments and impulse of another start in life for these unfortunates must needs come from the freely-acting

human sympathies of those who are better off. Mr. Fawcett will, we hope, find that the present calamity has disposed the nation to listen with more interest than has unfortunately been shown hitherto to the criticisms which Mr. Bright and himself and other students of Indian questions have to offer upon Indian finance. We have from our childhood heard so much of the splendours of native princes, and the exhaustless fountains of wealth waiting for English adventurers that it is difficult to realise the straits to which the Viceregal Government is reduced. Most people are disposed to think it quite an easy thing to increase the revenue to any extent by additions to taxation. But Mr. Fawcett puts a new light upon such plausible proposals when he tells us that in India "the only article of general consumption which can be taxed is salt, and salt has been taxed to the uttermost." When we remember of what importance salt is to the human constitution, we can well sympathise with a high Indian official who, as quoted by the speaker, declared that he would rather lose his right hand than be a party to the increase of the salt duty. To our insular notions the expedient of increasing the income-tax always suggests itself in every financial emergency. With our population of thirty millions a penny in the pound raises 2,000,000. We might naturally expect, then, that with a population of 200,000,000, even though the vast majority of them may be very poor, an income-tax would prove at least a substantial resource. As a matter of fact, however, experience shows that in India an income-tax of a penny in the pound produces only 200,000. This amount is so trivial in comparison with the necessities of the case, and the machinery for raising it is associated with so many hardships and abuses, that no sound statesman would think of recurring to such a tax.

The bearing of such considerations on the present calamity is obvious. Even as it is, the Indian revenue shows an annual deficit; and it is impossible by any increase of taxation to meet any exceptional burdens. The only resource is to borrow money. But this involves the payment of a much higher rate of interest than in England. Accordingly, an additional debt of eight or ten millions involves a very serious increase of expenditure. If, then, the Indian Government, with a deficient revenue, is compelled by recurrent famines to enlarge its debt every three or four years for the sustenance of its starving population, national bankruptcy, so far as this great principality is concerned, is already in sight. It seems not an unnatural proposal, and we ourselves have suggested that it might become a necessity, for England to make a grant of several millions to assist the poorer Government of India. This proposal Mr. Fawcett discussed very seriously, and his criticisms have shown clearly that it involves objections not obvious at first sight. "If," he says, "the principle were sanctioned of providing famine relief from the English Exchequer, the sentiment would spread far and wide over India that there was the less necessity to adopt vigorous remedial measures, because it would be supposed that the English Exchequer was like a fountain perennially flowing, which could be perpetually drawn upon without ever being exhausted." We know how such pauperising relief acts in our own country and we may rest assured that social law operate in very much the same manner all the world over.

Mr. Fawcett then comes to the conclusion that what is wanted to remedy the sufferings of India is, in the first place, greater interest in the subject on the part of English constituencies and their representatives; next, a reduction of the extravagant unproductive expenditure on the army and the pomp of Government; and, finally, a wise application of such money as can be saved, first, to works of irrigation, and, secondly, to means of communication. This is a distinct and definite policy, which does not appear to propose anything but what is feasible. When we hear that the main source of revenue, the land-tax, produces but 19,000,000. nett, and that seven-eighths of this sum is expended upon the army, we feel that there must be some needless and even shameful extravagance. It comes to this indeed, that if such expenditure is unavoidable then the bankruptcy of our Indian Empire is inevitable. Mr. Fawcett promises at any early period of next session to move for a committee of inquiry into the whole subject of Indian finance. We earnestly trust that the Government will be wise enough to forestall him by making this a Ministerial proposition, and we believe there are not two men in the British Empire who are better able to assist in such an inquiry and to direct it to practical ends, than the honourable member for Hackney.

Literature.

HUMAN SCIENCE AND DIVINE REVELATION.*

The relation of religion to science is, and must for a long time continue to be, a subject of serious reflection for thoughtful men. Is religion ultimately reducible under the sway of the scientific faculties, in the same way as any other field of natural research, so that as Mr. Herbert Spencer supposes, the human mind will be constantly engaged in rescuing from the domain of the unknown fresh expanses of knowledge which by that very process cease to be religious? Are the domains of religion and science both proper and necessary subjects of human thought, but wholly disconnected in their nature and laws, as Faraday conceived; so that all hope of harmonising the two must be abandoned as chimerical, and the mind must pursue its religious career with neither support nor hindrance from its scientific faculties, and must carry on its scientific investigations and speculations unaided and unrestrained by its higher intuitions? Or, lastly, are the spheres of religion and science so connected that he who is truly instructed will find his knowledge of the one confirmed and enlarged by his knowledge of the other, and that all his faculties can press forward in harmony and mutual helpfulness towards one goal? It needs but slight consideration to perceive that the first solution amounts to the abolition of religion as an essential and permanent factor in human nature. For if religion deals only with the unknown—and whatever passes from the unknown to the known passes *ipso facto* out of the domain of religion into that of science—then religion is a fancy, a dream, a mere exorcism and weakness of the human mind, which will always be babbling of it knows not what; and a serious man will dismiss such unfounded imaginations as swiftly and peremptorily as possible. And the second theory is no less a refuge of despair, which, however useful it may be to certain minds, will not be accepted but with extreme reluctance.

The principal *raison d'être* of the present volume is a powerful attack on the practice and practitioners of vivisection: a proceeding in which Dr. Wilkinson has our hearty sympathy. But the main worth of the book consists in this—that it contains a statement of the true and permanent relations of religion and science, derived from a long and attentive study of the works of Swedenborg. Those who are far from accepting the view of Swedenborg's mission and labours which Dr. Wilkinson has adopted, and so powerfully and unflinchingly defends, may well be willing to receive whatever light on this momentous subject is to be gained from the writings of that remarkable man.

Theology and science have often been treated as though they were two constant quantities or forces meeting in the same plane; as if they dealt with the same facts in dissimilar ways. This is a double error. For science no more than theology is a constant quantity, but shifts and varies day by day. Each is, in fact, the unspeakably inadequate and imperfect conception which men at any given time and place can form of two immeasurable series of facts which are distinguished from each other by the manner in which they are perceived. And, moreover, religion and theology are not identical any more than the science of any thing is that thing. Religion is, objectively, a Divine life flowing from the source of all good, and actively pressing on all human beings so far as they can and will receive His influence; and, subjectively, it is the man's more and more clear perception that the laws of right and wrong—the divine "Thou shalt" and "Thou shalt not"—are co-extensive with human activity in all its spheres; and the more and more earnest, successful, and joyous effort to guide the daily life accordingly. It is true that religion has its facts and processes, which are in themselves capable of as exact statement as any phenomena of nature; but these, not being perceivable, except spiritually by a sort of mental sight which transcends the senses and the rational faculty that deals with sense-impressions, are variously apprehended by different men, and are compacted into theologies and theosophies, which at the best are most imperfect and inadequate representations of the actual facts; as even the compacted conceptions of external nature, which we call sciences, are of their facts, as their constant shiftings show. For the scientific and religious methods of

arriving at their respective facts are completely different; and nothing but confusion can arise from attempting to apply the method of the one to the discovery or elucidation of the facts belonging to the other. It is for ever true—and that in every stage of man's advancement in religious truth—that "he that will do His will shall know of the doctrine whether it be of God." There does not live a man in the Christian world—unless perhaps one who has passed long years in deliberately-chosen evil—who does not know that right and wrong exist, and exist for him. Let him act loyally in accordance with this conviction, and however feeble and ill-directed may be his first endeavours, if he perseveres, not only will his powers of attaining good and avoiding evil be increased, but his view of the extension of good and evil will be enlarged; and from this most rudimentary perception will be unfolded the belief in God, in a God possessing human qualities in divine perfection; in a God who is the rewarder, in all spiritual riches and welfare, of those who diligently seek Him; and all the innumerable derivative truths which flow from these as from their fountain head.

So far we have traced the distinction between the methods of religion and science. How do they cohere? First, in this—that religion must govern science as well as all other branches of human activity—commerce, politics, legislation, art, and the domestic relations. But how? Certainly not by hampering the researches of science by quasi-scientific dogmas and declaring that to be unlawful which does not square with them; but by limiting science to its proper sphere and animating it with a pure motive. Dr. Wilkinson has much to say on these points, and we shall endeavour to give a brief statement of his conclusions.

First, as to the motive—for this is primary and essential. Every action of the mind is the result of some love or desire (or of many) defined and determined in the thought. Abstract the impelling love or motive from any thought and the thought itself would cease to exist; and this is true, though the impelling love come but little, if at all, into the consciousness. Thus love or desire and thought are always intimately connected like substance and form; and the nature of the love always determines the character of the associated or resulting thought. Dr. Wilkinson mentions four motives (of the most general kind) from which science may be studied. 1. For its own sake, from the love of knowing the facts and relations of things. 2nd. Because it is practical power of many kinds. 3rd. In order to see the Creator in His works; because the Author, if revealed, can be increasingly seen as the works are better understood. Or, 4th, in order that visible matter may crowd out the invisible spirit, and the senses be enthroned as the only faculties, &c. (p. 81). In another place the author says:—"If there were no Christian religion to be assaulted and no spiritual conscience to be slain, several sciences would languish for lack of motive in their prosecutors. If the Almighty were once given up, protoplasm would lose his amusement. Its armies of inferences would grow lazy if they were not marshalled for war against a personal God" (p. 69).

Such science (says Dr. Wilkinson) so far from being a pure and ideal goddess—a pure organon for the discovery of things as they are impartial as the balance—is filled with temporal passions. The passions of personal dominion rage in it; my discovery and your discovery are as near to blows as learned societies permit. The passion of cruelty, the love of cruelty, a considerable passion in human nature, is allowed free play in it. Atheism and materialism, which are not abstractions, but fiery passions, inhabit its chambers from the heart outwards. In short, there is not an actual vice in man that does not get into this science to find a home and a justification at its hands. So it is necessary to be careful in any abstract plea for science, its rights and interests, to know what science you mean: whether the science that receives its commission from the brooding spirit of God and works as His servant, or the science whose motives are *ex se*, from the self-hood, and which lays hold of truth to animate it with the lusts of fallen man.

Science, in fact, has a better nature and a worse, and must be renovated and purified, just as the individual man is regenerated, that the one may rule and the other be eradicated:—

That better nature lies, fundamentally, in humility, or limiting itself to its own necessarily superficial observations and to the hypotheses and theories which sum up these, and bind them together in comprehensive rules and laws. Thus, for instance, a true geology will limit itself to the phenomena and order of the changes in the crust of the planet, and stop as any part of its own labours the realm of creative acts, and especially the impertinence of denying a creation.

The study of all facts which do not involve wickedness in their procuring is lawful. Evolution, as the record of observed phenomena, is perfectly lawful. Geology with millions of years is as laudable as if it were geology of seven days. The one point is that the evil heart of unbelief be kept under; that what is holy be not invaded; that science be a note-book of classified phenomena always acknowledged to be phenomena and not causes, the whole sum of them no more causal

* On Human Science, Good and Evil, and its Works; and on Divine Revelation and its Works and Sciences. By JAMES JOHN GARTH WILKINSON, Author of the "The Human Body and its Connection with Man." (London: Speirs.)

than the first instance was; and, in fact, that no inferences upwards be allowed.

For there are certainties above science clearly discernible by the single eye:—

The truths of the conduct of life, the knowledges which accompany the heart and mind and conscience—in short, the way of a good man's life, most exacting, but with none of the exactitude of definition or foot-rule, are of kingly certainty compared to scientific facts and theories, however universal, of matter, space, and time.

When these certainties are perceived and loyally obeyed, they expand the true theology, instead of conflicting with it:—

For example, with the modern knowledge of the universe and the exact sciences which are in it, if we grant and already adore the Lord the Creator, we can acknowledge Him as a mightier Lord, a more vast spiritual Person and Father than He was conceived in older times.

We have not space to follow Dr. Wilkinson in the second and third divisions of his work, where he discusses the principles of the New Science and the New Church which he believes will be founded on earth; the truths of which are even now descending from the Lord out of Heaven, and will constitute, so far as they are firmly planted in the hearts and lives of men, that New Jerusalem foretold in the Apocalypse. This New Church is not a denomination of Christians so called, but consists of all who in faith and life worship the Lord Jesus Christ as the manifested God. It is "neither Protestant nor Catholic, but capable of entering into all churches and all denominations which are willing to receive it, and of gently revolutionising them by love." This New Church will, he contends, produce a regenerated science; for this science will proceed from the heartfelt acknowledgment of the Lord as the Creator and Redeemer. It will in perfect freedom keep strictly within its ordained limits, and work there with purified motives "for the glory of God and the good of man's estate." To this science the only rational scientific question will be, "What God made each creature for; and how does it make carry His design?" It will not be a mere "argument from design," but an intimate perception that, to use the words of Swedenborg, "the Lord's kingdom is a kingdom of uses," and that the use or end designed by the Lord is the formative principle in every created thing. The doctrines of that science and the theology of that Church will correlate at every point, and each will illumine and illustrate the other, for the same Divine Word in different creative spheres is the subject-matter of both. Together they will constitute, as they are founded in the minds and hearts of men, the second coming of the Lord—a coming not indeed visible, but intensely and transcendently personal; for it is the descent of those principles of goodness and truth which are the essential nature or name of the Lord—accommodated to the finite and imperfect reception of man, but offered to and adopted by the freewill of each soul—into every detail of human life and their reign there. It is a living perception, which is devotion in the will and conviction in the intellect, that the sacred Word in its spirit and letter points throughout to the regeneration of man; and that the life of heaven can be formed in him only by the practice of its precepts in the daily life. It is the conquest for the Lord, and by the Lord, of the whole realm of human experience and effort: His rule in politics, art, science, the counting-house, the factory, the farm, and the home. It is the gradual extinction of the passions of personal ambition and greed of gain, however moderated and regulated, as the grand motive powers in human affairs, and the substitution for them of the love of use from the Lord—the voluntary co-operation of the creature in the beneficent designs of his Creator. Such a day may seem—may be—far distant; but surely all Christian men, whatever their differences, should be able to unite with all their hearts in the prayer, "Even so, Lord Jesus, come quickly."

GILL'S LIFE OF POE.*

It is a sufficing testimony to the powers of Poe as a poet that so many memoirs of him should have been written, and that such a revival of interest in him as the Baltimore celebration indicates should have so lately taken place. For he belongs to a past time. His influence was special, and, in a certain way, narrow; but he did something to give an impetus to American literature in the way of exactitude, care, precision, and severely logical discrimination in criticism. His poems, in spite of the weird charm and power that pervade them, are generally too isolated, too

remote from general human experience, to be widely potent, or to do more than to excite juvenile imitators, who will try in vain to attain his ease, his eccentric grace and finish in verse. It is as an essayist and critic—a legislator in the field of literature—that he will continue to be most influential. It seems odd to speak thus of a man who was noted in his own day for something that seems almost the reverse of all this—for irregularity, for fitful extravagance, and reaction, and indulgence in drink. Yet it is an element which deserves to be emphasised. The author of "The Raven," of "Lenore," and of "Annabelle Lee," whose energies seemed to be swept away in recurrent agonies of remorse, produced a series of essays which are as remarkable for precision and insistent applications of abstract principles as anything in literature. Mr. Russell Lowell's judgment on this point may almost be held final in the matter. He wrote:—

His criticisms are distinguished for scientific precision and coherence of logic. They have the exactness, and at the same time the coldness of mathematical demonstrations. Yet they stand in strikingly refreshing contrast with the vague generalisms and sharp personalities of the day. If deficient in warmth, they are also without the heat of partisanship.

Mr. Gill's volume is valuable as emphasising some of these points; but as a biography, pure and proper, it is little better than worthless. After Mr. Ingram's memoir, Mr. Gill has really little that is fresh and new to communicate. He gives us a very full account of Poe's family from an early date, of the trials of his childhood, the loss of his parents, his adoption by Mr. Allan, his education at Dr. Bransby's school at Stoke Newington; and he refutes Griswold's slanders about his gambling and ill-behaviour at Charlottesville, exposing one of Griswold's contradictions very effectively thus:—

If Poe was born in 1811, as Griswold states, he would at this time (1822) have been eleven years of age. Rather a precocious age, is it not, for one to whom is ascribed the rôle of a rake and a gambler? As a matter of fact, Poe did not enter the University till 1828, being then just seventeen years of age. "The testimony of Dr. S. Maupin, president of the University of Virginia, and of Mr. William Wertenbaker, the secretary, effectually refute the mendacities of Poe's original biographer upon this point."

And then Mr. Gill cites the documents which were before given to the world by Mr. Ingram. We have some glimpses of Virginia Clemm when a mere child of six years, which she was when Poe first saw her. This was on the occasion of his earliest quarrel with the Allans, when he went to his aunt's. The story of the "rival bard" who thought so little of Poe's verses, we must regard as in some degree incongruous, if not out of place. At West Point, to which Poe subsequently went, we are told there was a Mr. Joseph Locke, who made himself particularly obnoxious to the cadets, and whom Poe lampooned in a long poem, of which the two following verses have been preserved:—

As for Locke, he is all in my eye,
May the devil right soon for his soul call.
He never was known to lie
In bed at a *revellé* roll-call.

John Locke was a notable name,
Joe Locke is a greater; in short,
The former is well known to fame,
But the latter's well known to report.

The point, of course, is that Locke was very fond of reporting a cadet when he got the chance. Then Griswold's slander about an insult to Miss Paterson, the second wife of Mr. Allan, and the oft-repeated story of the prize to the "first of geniuses that had written legibly," are dealt with and proved to have had no foundation. Poe is then followed through his career of change, and effort, and misfortune. Speaking of "The Raven," Mr. Gill takes occasion to say:—

One of Poe's relentless biographers, evidently referring to the source of the inspiration of "The Raven," has presumed recklessly to write that his wife Virginia died a victim to the neglect and unkindness of her husband, "who," he writes, "deliberately sought her death that he might embalm her memory in immortal dirges." Other writers have reiterated this cruel fabrication, and Gillfillan fiendishly ascribing to the poet passions controlled by the presence of art till they resembled sculptured flame, writes that he caused the death of his wife that he might have a fitting theme for "The Raven." As the lamented Virginia died more than a year after the publication of "The Raven," this ingenious theory, it is evident, rests upon a purely imaginary basis.

Mr. Gillfillan really ought—though nowadays the "Galleries of Literary Portraits" are not much read—to recall his mistaken statement about "The Raven." Mr. Gill goes on to say of this poem:—

Had "The Raven" been, as he described in his paper, "The Philosophy of Composition," a product of art simply, and not of inspiration, his ambition for fame would infallibly have led him, not only to claim the poem openly from the outset, but to have precluded it with the descriptive analysis, using the verse as an illustration of the alleged philosophy after composition. To his intimates, Poe frequently spoke of the exalted state, which he defined as ecstasy, in which

he wrote his poems of imagination. From one of his nearest friends, who knew him in prosperity and adversity, in sickness and health, we learn that none of Poe's romances were more fictitious than romances about himself and his writings, and his accepted analysis of "The Raven" is confessedly as thorough a specimen of plausible fabrication as his familiar story of "The Facts in the Case of Monsieur de Valdemar." Like all persons of a highly wrought condition, he resented the slightest approach from the world at large, and from practical people in particular, to the inner citadel of his soul, and he knew well how to use his invincible weapons of defence.

Here is a decisive characterisation of Griswold—not a bit too decisive, as anyone will believe who has glanced at a certain pamphlet—"Mrs. Griswold or not"—which is to be found in the British Museum:—

A gentleman of the highest culture, a contemporary of Griswold, now living in New York, speaks of him as one of those characters in whom the habit of lying had come to be in such a degree a second nature, as to be excusable on the ground of the falsifier's personal irresponsibility for what was not always a conscious act.

The "Memorial Volume," which Miss Sigourney Rice has given to the world, is worthy of the occasion, and ought to have been noticed sooner by us but for an oversight. Mr. Ingram has condensed a sketch of Poe's life for it—a sketch which is every way readable, and in a most efficient manner deals with the fabrication and calumnies that for so long a time darkened the memory of Poe. Colonel Preston, an old schoolfellow, contributes some reminiscences of the school-time, which are fresh and afford some interesting glimpses. Then come the speeches on the occasion of the inauguration of the memorial, and letters from distinguished men in reference to it, together with a few poetic tributes. Miss Sigourney Rice has certainly spared no pains to make the memorial volume as complete as might be, and to multitudes of the admirers of Poe—among whom the young generation bulks largely—it is a work which will be as instructive as it is interesting. We should not omit to add that the woodcuts are particularly fine, more especially that of the cottage at Fordham, where Poe lived for so many years, and of the monument itself. The portrait to the "Memorial Volume," too, is far better than that in Mr. Gill's "Life."

To the careful student of Poe literature there is, as we have said, little that is new in Mr. Gill's book. He is fond of passing into criticisms of Poe's works, but is not always quite happy in his characterisations. His appendix is too transparently a bit of bookmaking, and the insertions of the letters addressed to Miss Sigourney Rice on the occasion of the Baltimore Celebration, and already published in her account of it, is surely too much even for Poe enthusiasts. The book has a few fair woodcuts illustrative of places associated with Poe, but we cannot, in any aspect of it, give the book high praise as a biography.

THE WAR.

THE LOM, PLEVNA, AND SHIPKA.

On Saturday the *Daily Telegraph* published a special telegram from Shumla to the effect that Mehemet Ali Pasha had advanced against the army of the Czarewitch on the Lom river, on Friday, and gained a great victory. According to this report "the Russians were completely routed, leaving 4,000 men dead and 8,000 wounded." Monday's news put quite a different face on the engagement, which was not of large proportions, and resulted in a Turkish repulse. There was no attempt to attack Biela, although the Russian forces were covering the roads to that place. The particular Russian force attacked was that of General Tatishcheff posted on the Banicka Lom. The *Daily News* correspondent with the Turks describes the operation as a strong offensive reconnaissance. A portion of Mehemet Ali's army, comprising ten battalions, attacked a strongly entrenched Russian position on the ridge commanding the main road to Biela, about fifteen miles south-east of that town. This ridge runs southward at right angles to the valley of the Banicka Lom, and on the left of the ridge in the valley lies the village called Verboca. The Russians had established batteries, and had twenty-four guns in action on the crest of the ridge, which was also seamed with trenches, and dotted with rifle pits. The Turkish batteries were planted on the heights on either side the main valley above the burnt village of Cherkovna. The engagement commenced at eleven o'clock in the morning with a heavy cannonade. The Turks attacked the Russian right with three battalions. These gallantly pressed up the hill, but, being totally unsupported, were driven back by the heavy artillery fire and greatly superior force of infantry on the right. The centre of the Russian position was a thick forest, which the Turks carried, the Russians falling back up the slope. The Turks then assaulted the Russian left, and held the village of Verboca unsupported for two hours, retiring at five in the evening before heavy artillery fire and a charge of the Russian infantry. While these movements were in progress, a direct front attack on the position was made by three battalions of

* *The Life of Edgar Allan Poe.* By WILLIAM F. GILL. Illustrated. (New York: Dillingham.)
+ *Edgar Allan Poe. A Memorial Volume.* By SARAH SIGOURNEY RICE. (Baltimore: Turnbull Brothers.)

Ottoman infantry, who advanced over the crest where the Turkish batteries were posted, and descended into the valley. The Russian guns opened on the battalions with shrapnel. Having gained the ridge they descended swiftly into the valley, broke into lines of skirmishers, and advanced up the slope amidst a tremendous fire of artillery and infantry. But the Turks were driven away, and at the end of the conflict Mehemet Ali had not gained a foot of ground. The Russian account of the affair treats it as of very subordinate importance. The Russian loss was twenty officers and 400 men *hors de combat*, and the Turkish loss is set down at 1,000 men. The accounts that have been published of this affair show how utterly worthless are reports of military affairs coming from Shumla or Constantinople when not signed by some responsible officer.

During the past week the Russians have continued to bombard with heavy guns Osman Pasha's position at Plevna, and have drawn closer the circle round him, but it is believed that a portion of these troops has been withdrawn and sent to the Lom. Osman Pasha made another assault on the Grivitz redoubt on Friday night, and was again unsuccessful, the Turks being driven back with much loss. The Russian headquarters report of Sunday tends to confirm the Turkish report respecting the efforts being made for the relief of Plevna. An account is given of the operations of Russian troops on the Sofia-Plevna road, which encountered a relieving force, the cavalry of which they dispersed, but withdrew as the infantry came up. On Friday last ten Turkish battalions, with cavalry and artillery, were met by the Russian colonel Totnicoff, who stopped their advance with artillery, but afterwards withdrew to a post of observation. Chefket Pasha, telegraphing from Orkhanie on Monday, announces that the twenty battalions of infantry, two batteries, and a regiment of cavalry sent to Plevna under Hifzi Pasha with a convoy, have entered that place. This is important both as a reinforcement and as showing that Plevna is not completely invested. These troops no doubt brought a large supply of ammunition, of which Osman Pasha was understood to be in great need.

The correspondent of the *Daily News* telegraphs from Bucharest on Monday evening as follows:—"The weather for the last two days has been extremely bad, and is very trying to exposed troops in the field, and still more hurtful to the wounded. At Fratesti, for instance, now a sea of mud, hospital accommodation exists for 1,500, but 7,000 are accumulated there. General Totleben has arrived here to-day, en route for headquarters. It is believed he will remain there some days for consultation on the general aspect of military affairs, and thereafter will be associated with Prince Charles in the command of the army before Plevna, where his engineering genius will have scope. General Skobelev returns to the Plevna front to-morrow."

The same correspondent writing from Bucharest some days ago—the 17th—gives a very unfavourable estimate of the Russian prospects. He says:—

The Russians were definitely thwarted, and finally paralysed on the 11th instant. I find, nevertheless, the English journals up to the 15th instant so utterly ignoring the reality as to write of the Russian partial successes. The Russians have lost before Plevna this time more than 20,000 men. For the first time in my knowledge has the work overwhelmed the Russian medical and sanitary staff, and great numbers of the wounded are literally rotting and festering unfed, their wounds undressed, their cleanliness disregarded. As for the Roumanian army its surgical arrangements are utterly inadequate. The surgeons make no concealment of the grim fact that a wounded man's time for being looked at comes on an average two days after he has been struck. The Russo-Roumanian army has abandoned now even the pretence of prosecuting the attempt against Plevna, and has fallen back into the positions occupied before the commencement of the bombardment. The field artillery remain still in some of the positions of the bombardment. The intention is announced of a third renewal of the attempt in a fortnight with the arrival of the Guard. I have great doubts whether another attempt will be made on Plevna, and very much stronger doubts whether such an attempt, if made, can succeed. The Turks are better soldiers individually than the Russians. Of that, after seeing not a few battles, I stand assured. The strategy of both, perhaps, is equally bad; but as regards both major and minor tactics the Turks are simply immeasurably superior. The Turks are better armed than the Russians, both in great and small arms. The Turks have engineers who can design admirable defensive positions. The Russian engineers seem incapable of repairing a hole in a bridge. The Turks seem as well provisioned as the Russians. The Turks are flushed with success. The Russians are depressed by failure after failure. Nor is this all that impairs the Russian soldiers' dash, for that it is becoming impaired my reluctant personal observation of the war can testify. There is no braver man alive than the Russian soldier, but a brave soldier cannot continually face more than the fair chances of war. The Russian soldier is called on to face these, and dangers in addition, which appeal with infinitely greater intensity of horror to his imagination. He knows that if he but receives a bullet in the ankle-joint when he is in the front of an unsuccessful attack, the chances are even that he will die a death of torture, humiliation, and mutilation. No moral courage, no mental hardihood, can stand against this horrible consciousness, and in the attack on the 11th I distinctly observed his reluctance to begin the storming part of the attack.

The military correspondent of the *Times* with the Russians says:—"The Russians have upwards of 320 guns constantly firing on the Turkish works, which scarcely ever reply with a single shot. It is said their ammunition is running short, but there is no

means of verifying this. Certainly they walk about their redoubts in the coolest and most unconcerned manner possible. The Russians are strongly entrenched all along their front, with shelter trenches and rifle-pits for marksmen. They have thrown up a heavy field redoubt just above Radichevo, and their guns, including those of position in the centre, are everywhere well covered. It is still difficult to estimate correctly the real numbers on either side. The Russians, with the reinforcements received since the battle, must number nearly 50,000 men. The Turks, on the other hand, are calculated by competent judges at from 60,000 to 80,000 men, with about 140 guns, none of them apparently very heavy. If they are so strong it is marvellous that the Russians have accomplished so much, for, instead of besieging an inferior force, they are observing and partly blockading a far superior one. There are some twelve to sixteen regiments of cavalry, Russian and Roumanian, hovering about the Sofia road, and interfering with, if not wholly stopping, the communication. Plevna itself lies in the hollow, and is out of fire. The four redoubts on the Sofia road are completely in Turkish hands. Plevna is an affair of time and of trench work; and when the reinforcements which are coming up arrive, it ought to fall easily."

Suleiman Pasha having taken three days to reorganise and rest his army, renewed his attack on General Radetzky's position on Friday last by the bombardment of Mount St. Nicholas in the Shipka Pass by fourteen mortars, the fire from which was directed in salvos. The attack by the infantry was repulsed each time it was renewed, the fighting only terminating at nightfall. The Russian official report of the attack on Fort St. Nicholas on Monday week shows that the Turkish loss on that occasion was 3,000 killed, and there is no reason to doubt the accuracy of this reckoning. The Russians say that their losses were at first underestimated, and that they amounted to 1000 men. It would thus appear that from first to last the army of Suleiman must have sacrificed close upon 20,000 men in its fruitless endeavours to force the passage of the Balkans. It therefore seems that both in generalship and in the reckless sacrifice of gallant troops, Shipka and Plevna balance each other.

From the Shipka Pass Suleiman Pasha reported on Sunday that he keeps up a continuous cannonade against the Russian positions, and that the fusillade between the outposts goes on without intermission. A telegram from Shipka, dated Monday, says:—"Yesterday, some detachments of Turkish infantry and cavalry made a reconnaissance, and burnt a village close to Gabrova; they also repulsed an attempt made by the Russians to enter the Trojan Pass."

MONTENEGRO, SERBIA, AND GREECE.

The Montenegrins have taken Nozdre, the last remaining fort in the celebrated Duga Pass, which gives access to their territory. The Turks (apparently local levies) are preparing to make a serious resistance to their further advance, and are concentrating at Mostar and Trebinje, Nevesinje, and Gatzko. The latest news from the army of Hafiz Pasha in Herzegovina is that he is trying to get back to Kolaschia, and that his artillery is cut off. News of severe fighting or a great Turkish disaster was expected. Socica has force enough and ability enough to render a good account of the Turkish army in Gizersa. It is stated that the Austrian Government has intimated at Cetinje that it would not permit the Herzegovina to become the scene of Montenegrin operations.

The fortifications of Nicsics, and of all the forts captured, are being destroyed by the Montenegrins. But the war has been a sad calamity to these hardy mountaineers. The *Times* correspondent says:—

The demoralisation and decay in discipline which the war has brought promises utter disorganisation and anarchy if it should continue a year longer. The Prince has an administrative capacity which barely meets the needs of normal times—now it fails utterly. Stealing, not a Montenegrin vice when I came into the country, is now hardly noticed, or, if noticed, is rarely punished, and is increasing accordingly. The war is doing more to ruin the country in two years than the Turks in two hundred.

According to a telegram from Bucharest the Servians are not expected to take the field before February. This is due, it is said, not only to the difficulties of a winter campaign and the Russian disasters, but to the restraining influence of the various Powers. The Servian people are also said to be strongly opposed to taking part with Russia in the war. Servia could not, even with the greatest efforts, equip more than 30,000 men. Her demonstrations, however, have already rendered a signal service to Russia in retaining on the Servian frontier more than 20,000 men of the garrisons of Nisch, Widdin, and Sophia, who were destined to reinforce Osman Pasha.

It is announced from Athens that at a Cabinet Council the Ministers resolved to withdraw their resignations. The post of President of the Council, vacant by the death of Admiral Canaris, will not, it is stated, be filled by any member of the present Ministry. An official despatch has been received at the Greek Foreign Office which states that on the 19th inst. 200 Bashi-Bazouks attacked the Greek Consulate at Lavissa, but were repulsed by the Consular Guards. The Minister for Foreign Affairs has addressed remonstrances to Constantinople on the subject. Two thousand Bashi-Bazouks and 1,000 Zeibeks have been sent by the Turkish Government into Thessaly, where they are sacking the country and outraging the Christian inhabi-

tants. In violation of repeated promises new Circassian immigrants from Bulgaria are settling in Macedonia.

The *Times* correspondent at Athens positively contradicts the story that negotiations were on foot between the Greek and Russian Governments for an offensive alliance. It is stated that on Saturday Mr. Wyndham, our representative at Athens, made a new communication to the Greek Government of Turkish complaints and menaces, after directions received from Lord Derby. The Turkish Note, conveyed through England, concludes thus:—"The Porte will not seek to stop the evil by half measures, but by striking at the very root." M. Tricoupis, it is said, replied that the evil was to be traced and struck in the devastation of Thessaly, Epirus, and Macedonia by Bashi-Bazouks and Zeibeks sent there on purpose, in the insult offered to the Greek Consulate at Larissa, in the violation of the promise not to introduce new Circassian settlers into Greek provinces, in the violation of the treaty regulation respecting the Gulf of Arta, and in the refusal to acknowledge just claims of treaties. Lord Derby, says the *Times* correspondent, declares the explanation given by M. Tricoupis, to be satisfactory, and therefore the latter strongly complains of England conveying to Greece the Turkish menace while acknowledging there was no legitimate grievance.

THE TWO CHANCELLORS AT SALZBURG.

The meeting at Salzburg is considered in official circles at Bucharest as having been impotent to decide anything in the present military situation except the consolidation of the understanding between the three empires. Prince Bismarck and his sons, who were on very cordial terms with Count Andrassy, have returned to Berlin, and the Chancellor has since gone to Lauenburg. A Vienna letter in *Le Temps* says:—"In ministerial regions it is supposed that Prince Bismarck endeavoured above all to consolidate the Austro-German alliance, in order to be able to struggle in the interior of the Austrian empire against the Russophobia current, which is manifest above all in Hungary, and to anticipate, in case of need, the development of English influence at Vienna. The answer of Cisleithanian and Transleithanian ministers to the interpellations of the Parliaments of Pesth and Vienna will, it is assured, affirm that the interview of Salzburg has caused no change in the Eastern policy of the Cabinet. The Ministers, it is understood, will add that in their opinion this policy is in conformity with the interest of the Austro-Hungarian monarchy, by reason of the new strength which it gives to the alliance of that monarchy with the German empire."

Another letter from Vienna says:—"Austrian policy apparently harmonises with the German Chancellor's own plans and combinations. Hungarian opposition seems to be taken into small account. The Magyars are somewhat out of fashion, and are looked upon by the Court at Vienna as the Gascons of Austria. The late manifestations at Pesth have not produced the slightest effect on the Government. In fact, all such demonstrations are ostensibly winked at by the authorities, who consider them as a safety-valve for subversive agitation. Count Andrassy has, therefore, been at liberty to choose his own course. He had the alternative between Berlin and London. Without examining by what motives he has been guided, it may now be stated as a fact that his choice rests with Berlin."

The Berlin correspondent of the *Pall Mall Gazette* says:—"You may rely upon it that the object of the meeting between Prince Bismarck and Count Andrassy at Salzburg was to try to hit upon a course of mediation, to be undertaken in conjunction with the British Government, and to come to an understanding as to the Eastern Question generally."

EXTRACTS FROM CORRESPONDENCE.

THROUGH THE RUSSIAN LINES AROUND PLEVNA. —The special correspondent of the *Daily Telegraph* with Osman Pasha at Plevna resolved, after the last Russian repulse, to return to Constantinople, and succeeded. The following is an account of his adventures as described by him in a telegram from Pera on Friday last:—"I started at six o'clock in the evening, without any baggage, accompanied by my five Circassians, and one zaptieh—an Albanian Turk—whom Osman Pasha insisted upon sending with me, since he was rather doubtful of the fidelity of my escort. The Commander-in-Chief, indeed, looked upon my enterprise as almost hopeless, and at first flatly refused me permission to set out. He finally consented, and I quitted Plevna amid many courteous and rather mournful adieux from his excellency and the staff. Our method of advancing was as follows: The Circassians went first two and two, then I followed on foot, my servant leading close after my Turkish horse, which had been slightly wounded under me twice during Thursday's battle, but was still full of pluck and fire. Then came my zaptieh, leading another horse, and after him a Turkish officer who had desired to accompany us. We entered the region of the Russian lines under a moon which, although not yet full, was unpleasantly bright. We passed on safely, however, till about eight o'clock, when some Muscovite soldiery twice challenged my party, but were satisfactorily answered and put off by one of my Circassians who spoke Russian. We had now to skirt the foot of the hill, apparently the headquarters of the enemy's camp, which extended into the valley, and had to be outflanked by travelling along a narrow bye-path, amply shaded, however, by thick trees,

and shut off with a fringe of tall maize-stalks. Several times we came close enough to the bivouac fires to see the Russians sitting round them, and to hear their voices in conversation; and more than once, as their parties moved restlessly about, we were obliged to halt and conceal ourselves in the cover. Those wanderers, however, were not vedettes, but soldiers straggling about the place; and we remained most fortunately unseen. But presently it was necessary to cross an open plateau lying in the full moonlight, and this we did singly and at intervals without detection. We now entered a little valley, and were traversing it with much caution when we suddenly saw the caps and lances of some Cossacks just upon the sky-line, over our heads. We drew up, as silent as mice, under the shadow of the hill, till the Cossack troop had passed; but they had scarcely got out of hearing when my wounded stallion, either smarting with his hurts, or sniffing the passage of the Russian cattle, neighed aloud, and we had a decidedly nervous half-minute while suppressing this dangerous demonstration. Nor were our troubles yet over. We had next to proceed by a path which ran between the outer and inner lines of the Muscovite pickets; but so imperfect was the look-out of the enemy that the chief difficulty here was how to avoid a small village lying on our front. We skirted its cottages carefully, treading on the grassy places—for a rolling stone might have betrayed us—and our little party had already left the spot behind, when some abominable Bulgarian dogs, on the prowl for carrion, took up our trail and opened in full cry at our heels. This raised a squad of soldiers sleeping outside the village, and we were obliged to hide close again during half-an-hour; but the lazy or unsuspecting Russians did not take the hint given them by the curs, and we went forward in peace again. Our progress was now tolerably quiet until midnight, when at a bend in the path we came almost face to face upon a Cossack patrol, and were only saved by the keen sight and quickness of the Circassians, who draw the party aside into the tall Indian corn, where we crouched down, holding the muzzles of the horses. We were now obliged to make a long detour, prolonging most awkwardly our stay inside the Russian lines, until, at four o'clock in the morning, the ground seemed to be so safe again that we ventured to put across boldly towards a large wood, through which my guides knew of a secure road. Unluckily, in mid-adventure we were fairly descried by an infantry patrol, which hotly pursued us, and very nearly came up with my zaptieh. He was obliged to let go the second led horse, and to save himself by plunging into the thicket, but my own gallant little steed came out of it well with me, and we got through this last peril safe and sound to Lukowitz. Here we rested for half-an-hour, but, having reason to suspect treachery on the part of the Bulgarians—some of whom had been seen to slink away in the direction of the Cossack lines—we hurried onward, and from this point met with no more adventures, although we twice saw roving knots of Russian horse. I reached Orkhanie at eleven on Sunday night, having spent twenty-nine rather exciting hours on foot and in the saddle. Along the latter part of the road, and all the way between Orkhanie and Sofia, I met heavy reinforcements on the march to join Osman, under the lead of Ahmed and Houssein Pashas. These commanders were perfectly well prepared to fight their way into Plevna if the road was not found open; and, as there must certainly have been strong detachments of Russians across all the approaches, I doubt not but that some lively skirmishing has ensued, although the circumvallation which did not keep us in will hardly keep the Turks out."

THE "TERROR" IN BULGARIA.—The following are portions of the letter of the *Times* correspondent from the Relief Camp, Carlova:—"So on to Carlova, a charmingly-situated town among the hills, which was, until five weeks ago, prosperous, and a centre of the shyak or national brown cloak manufacture. As we rode up the main street, which, from its pebbly appearance, is evidently in winter the bed of a roaring mountain torrent, we noted that every house was closed and carefully barred. It seemed like another city of the dead. A few Turks were at the door of a coffee-house, and our sixty-five araba drivers were lounging about waiting for us: but beyond these and a few dogs and cats, this town, which lately boasted some 10,000 inhabitants, was apparently tenanted. I say apparently, because as we went up the street it became necessary to halt while Mr. Fawcett got out his credentials for the mudir; and during that temporary stoppage a sight was encountered which brought tears to the eyes of more than one of our rough-looking party. A well-built house, close to which we reined up, was discovered to have inhabitants, and how we discovered this was that the tips of several little white noses poked through the strong wooden bars, which were carefully nailed up from within, for all the world like rabbits pushing their noses out of a hutch. At our inquiry if anybody was within, given in Turkish, the spaces between the bars became instantly blank. Calling up our dragoman, who spoke Bulgarian, we told him to speak gently, and the little noses reappeared. 'How many of you are there?' we inquired. 'Ten,' was the faint reply, in a childish treble. 'How long have you been shut up here?' 'Nearly forty days.' 'But why do you stay in there?' 'Oh, do not ask us; they are killing everybody. Where is our father?'—from a dozen little throats at once. 'Have you anything to eat?' 'Nothing now; we have lived all the time on the grapes in our

garden, but they are gone.' The rest was lost in a chorus of sudden sobs. Then a woman from another house, looking the picture of hunger and despair, and in that condition which seldom appeals to the compassion of grown men in vain, grasped the riding boot of one of us and implored us to tell her news of her husband. 'They took him to Philippopolis,' she sobbed. 'Oh, tell me, is he safe?' We knew that, in all probability, the man was hanged, but, giving her fair words, passed on. The desolation of desolation was reached at Sopot. I am used to the phrases—'razed to the ground,' 'utterly destroyed,' 'savagery,' and 'utter Vandalism,' but what is there left to give the reader a faint idea of what has happened at Sopot? I remember the feeling of indignation with which I stepped the burning embers of Bazailles, and I am old enough to remember every street in Sebastopol; but, I declare, without exaggeration, that, compared with the complete destruction of Sopot, both these modern instances of gutting were, after their so-called destruction, well preserved and uninjured towns. Scarcely one stone adheres to another. How men, unhelpt by the Devil, could have done the mere mechanical part of the work is a mystery. Every house in a town of some 5,000 or 6,000 souls seems, without exception, to have been well built, with pleasant, well-kept gardens around it, and, with scarcely an exception that we could make out, every Bulgarian home has been reduced to a heap of stones, bricks, and tiles. We had to leave our horses and scramble over the mounds on foot. Corpses have been buried just in the way Orientals do everything—that is to say, by halves. The air is simply poisoned. In one garden into which Mr. Fawcett and I went while the relief was doled out, we had no difficulty in making our way straight to a freshly-turned-up part, where two long fair plaits of a woman's hair were protruding through the soil. In another part of the same garden a human skull lay in the grass, as cleanly picked by the dogs as if the busy brain within, instead of being at work six short weeks ago, had rested for a generation. We went into no more gardens; but in several into which we looked the dreadful dogs were busy. At nightfall we cantered back to camp here, having left what was undistributed to the care of the good lieutenant and Zaptieh, with instructions for issuing it wisely this morning until Mr. Fawcett arrived with some more. To-day we have been relieving the starving here, and similar scenes have been witnessed. I should here remark that, before I met them, Mr. Fawcett and Colonel Blunt relieved the Mussulman fugitives in Rodosto, Gule Burgas, and Baba Eski, and their distress was as painful to witness as that which we saw together. At Rodosto there were 2,500 women and children, in Gule Burgas 800, and Baba Eski 600. Also at Charlon Kayan and other villages some relief was sent in money.

"A few lines may not be out of place as to the real story of the destruction of these places, which I am the better able to tell inasmuch as Turks and Bulgarians agree as to the main facts. It came about in this wise. Some two or three hundred Russians came down the hill-sides, with some few hot-headed Bulgarians who had evidently expected and had previous relations with them. Upon their arrival the Mahomedans were disarmed, and two or three killed in street rows. Then, as all the world knows, the Russians retired, the Turks, who had fled, returned, and a force of Bashi-Bazouks and Circassians, under a pasha, whose name I cannot learn, entered Sopot, and began the indiscriminate slaughter of the inhabitants, and the pillage and destruction of the place. Their commander ordered them to desist, upon which they mutinied and locked him up in a house. Unluckily, the good Zaptieh, who is known as sheriff-chouse (sergeant-sheriff) and the Mudir of this town had fallen into the hands of the Cossacks, and upon their escape they found the hellish work proceeding in their native place. They immediately sent for the regular troops, too late at Sopot, but who armed in time to save Carlova, after a great many of the inhabitants had been killed on the approach of the regulars. The bulk of the women and children relieved here to-day are fugitives from Kalafat, and mostly Bulgarians, but some thirty Mahomedan families were among them, and are equally grateful. The poor creatures, who are chiefly housed in the church here, clutched at the food in a way which showed them to be half famished."

DREADFUL SCENES AT PLEVNA.—A military correspondent of the *Times*, dating from the Russian headquarters on the 19th, says:—"On the 13th Zotoff, with a flag of truce, asked leave to bury his dead near the redoubt at which his three assaults failed, and where they lie thick, but the Turks refused; consequently, the Russians have kept up a continual fire on the spot. As the dead lie mostly within 300 yards of the Russians, this must breed a pestilence." A horrible description of the battlefield after the fighting at Plevna forms a part of a long despatch to the *Telegraph* from its correspondent who was within the Plevna lines with Osman Pasha. He says:—"But the sight of sights to which my thoughts recur—and to which they must ever recur with mingled admiration and horror as long as I live—is that twofold spectacle of the flaming fields of battle and of the awful results of it lying on the rounded hills of Bulgaria. As I came out of the improvised fortress so wonderfully created by Osman Pasha, and so superbly defended, I passed over the fighting ground of the previous days on the Loftcha side. I limit my imagination as strictly as I can in expressing the opinion that the corpses lying still unburied there—principally Russians—numbered at least as many as 8,000.

Dreadful by daylight, the aspect of that vast Golgotha was yet more awful under the light of the stars, a large part of the dead bodies amid which we picked our way lying naked in every conceivable position, with distorted limbs, with black and bloody faces on the grin, with clenched fists and glaring eyes, and some of them sitting bolt upright, their dead jaws dropped, and stiffened fingers grimly pointing. There were places where these victims lay in even lines, just—to repeat my simile—as swathes of grain lie in the corn-field. There were others where the ground was covered with single separate carcasses, as if a crowd of spectators at some out-of-door show had been suddenly struck dead where each man stood. Everywhere was evidence of the deadly nature of the musketry fire which the Turks had fed with the almost perfect weapon which has been put into their hands for this war. Along the incline of a large hill, right across both flanks of a wide valley, and far away again over another rise, dead Russians literally paved the ground which I crossed in quitting Plevna. Much the same overwhelming sight was to be witnessed on the north-eastern side, and also in the other points where the Russian generals hurled their brave, but unfortunate, rank-and-file recklessly against the very muzzles of the Ottoman rifles; till for sheer lack, at last, of more human blood to spill and squander, they had to desist from their cruel undertaking."

RUSSIAN PATRIOTISM.—As a specimen of the patriotism of the Russians, it is noted that a village blacksmith in Southern Russia has offered to shoe, free of charge, all cavalry horses which pass his smithy door. As the charge for shoeing a horse is in that part of the country 6s., and considering that Cossacks are daily passing through the village, the worthy farrier's gift is no contemptible one. An Odessa merchant has given 250,000 cigars and cigarettes to the sick and wounded, and another donor, whose name is concealed, 400,000. Let us hope that they are of a better quality than those which ostentatious patriots used to drop into the bung-holes of the casks standing at the corners of the streets of German towns during the French war, and labelled "Für de Soldaten." A merchant of Vorenez has given ten tons of tobacco to the army, and another, hearing that 5,000 Cossacks encamped near Rustchuk were weak in their commissariat arrangements, presented each of them with an ounce of tea, half-a-pound of sugar, and a pound of tobacco, and each squadron with four gallons of gin, forty pounds of wheaten flour, and 100 salt cucumbers.

AN EXEMPLARY BRITISH CONSUL.—The *Times* correspondent with the Turkish army in Armenia writes from Erzeroum:—"Last night a village within three miles of this was attacked, three men (Mahomedans) murdered, and 120 head of cattle driven away. It speaks well for the English name, for the Turks' knowledge of English justice, and still more for the reputation in which our consul here is held by Mussulman and Christian alike, that the villagers should in the first instance have come to M. Zohrab to beg him to submit their case to the Pasha of Erzeroum. I am enabled to state this as a fact, as M. Zohrab was in my rooms when the men came to him with their piteous tales. I have the more pleasure in making this incident public as I am aware that there is a very large party, many of my fellow-countrymen, too, who, having partaken of our consul's liberal hospitality, do not hesitate openly to bring accusations against him which they must know to be false. M. Zohrab has not hesitated openly to denounce the system of oppression that exists in Armenia. He has not hesitated to denounce the corrupt character of the majority of the Turkish pashas, and to show them in their true light to our Ministers at Constantinople. The feeling there being of an eminently Turkophile character, M. Zohrab's reports have been unfavourably received, and doubts have been thrown on their accuracy. Ask any of the American missionaries in Armenia if the British Consul has not rather underrated than overrated the barbarities that are openly committed. Ask them to whom they turn in danger or difficulty; ask them to whom they submit all cases of oppression practised on the Protestants; ask them who is accessible at all hours of the day to Mahomedan and Armenian, English, American, Austrian, or German alike, and they will at once answer, M. Zohrab. To whom do the German doctors turn for protection when unable to obtain their just pay from the Turkish Government? To M. Zohrab. He is secretary and treasurer to the Stafford House Committee here. He is the interpreter to Lord Blantyre's doctors, and the instrument through which they obtain permission to perform operations. He is postal agent, house agent, and forwarding agent to the majority of Englishmen here, and there is not one among us who on arrival did not meet from him a warm English welcome and a comfortable meal, and for whom he did not immediately find houseroom. I have travelled with him through the district, and can bear testimony to the way in which the lower classes, the agriculturalists, turn to him as a guide and a friend, and welcome him in their villages. Thoroughly acquainted with their language, with their manners and customs, he is at home among them, ever ready and willing to hear their smallest trouble, and never forgetting a promise. Because he openly denounces Turkish rulers and the Turkish Government, because he openly states his conviction, founded on a twenty-three years' acquaintance with this country, that it will be the happiest thing possible for Mahomedan and Christian alike when

Armenia passes out of the hands of the Porte, because he boldly repudiates the mendacious statements of Russian atrocities in Asia Minor, and because he has not hesitated to blame the Kurds, and their bigoted, fanatical chief, Ismail Pasha, as being the perpetrators of every outrage committed in the Van and Alishgerd district, he is dubbed a Russian agent and treated with discourtesy and disrespect by those from whom he is entitled to nothing but gratitude and thanks."

MOVEMENTS OF THE CZAR.—The *Daily Telegraph* special correspondent writes from Orsova, Sunday, 3.20 p.m.—"The report of an approaching visit of the Empress of Russia to Roumania gains credence in official circles in Bucharest, where it is regarded as having been arranged to afford the Czar a pretext for quitting the scene of war. He must recross the Danube to meet her, and will probably escort her to Livadia, whence a manifesto to the army will be issued, stating the necessity there is of his returning to St. Petersburg, whither Prince Gortschakoff, Miliutine, Adlerberg, and other official personages will be recalled in due course, the army being left to the management of the Grand Dukes. Both the Czar and the Grand Duke Nicholas have been much overcome by the recent calamities of the army. The Emperor had two fainting fits the day after Plevna; he is greatly careworn, and scarcely speaks to encourage those around him. I have these details from unquestionable authority."

HORRIBLE STATE OF WOUNDED TURKS.—Dr. John Weller, in a letter dated Philippopolis, September 1, writes:—"Just a line in accordance to promise. I am engaged in transport service for the army of Suleiman Pasha. The work is very hard. We brought 213 men from Kezanlik, and found over 3,000 wounded there. I am working with a Dr. Stoker, who speaks Turkish well. The wounded at the Pass are in a fearful state. Kezanlik is full of dead and dying. We are treated very well by the Turks. I start for Kezanlik to-morrow for more wounded. We get no help from the people. Everyone is ready to cheat you in the matter of buying horses, &c. I believe the losses of the Russians at the Pass are very great, and they are short of ammunition. There is, I believe, an idea that the war will not live another six weeks. Anyhow, as yet there is a mass of work, and an English surgeon 'is worth his weight in gold.' The men are not only neglected as regards food and medicine, but their wounds are alive with worms. They are fine fellows and splendid patients." A correspondent sends to the *Birmingham Post* the following note he has received from Mr. R. Bond Moore, an English surgeon at Adrianople, acting on behalf of the Stafford House Committee, dated Sept. 3:—"Awful work here. No time to write. No desire to describe scenes of wounded masses. Do get some subscriptions for Stafford House Fund. Suleiman Pasha says that if it were not for Stafford House surgeons he would have to shoot his wounded men. We had two trains one night; 650 to dress by candlelight, then 480 in daylight. No splints, no bandages, no disinfectants. They are so close to the Russians that they are simply riddled with bullets."

THE GESHOFFS OF PHILIPPOLIS.—It appears that the Geshoffs, formerly of Manchester, will not be executed by the Turks in Bulgaria after all. Though employed in a merciful work, it was suspected that one of them had committed an unpardonable offence of writing a letter to the *Times*. For this they were arrested, and sentenced to be hanged, and it was daily expected that the sentence, like hundreds of others of a similar kind in Bulgaria, would have been carried into effect. The Foreign Office has instructed Mr. Layard to intercede with the Porte, as far as he can properly do so, on behalf of the Geshoffs, father and son. Mr. Layard has informed Lord Derby that he believes the lives of the prisoners are not in danger. According to a later account, the Geshoffs are to be removed from Philippopolis to Constantinople for trial.

MISCELLANEOUS.

According to all accounts, the Russian forces north of Trajan's Wall are being decimated by disease. Dysentery, cholera, and typhoid fever, rage in the camps to an extent that renders mastery over them by the medical service an utter impossibility.

Sir Patrick Colquhoun has written a letter to the papers in which he says that Osman Pasha is a native of Armassia, in Asia Minor, that he was born in 1832-3, and educated in the Military School of Constantinople. He has never been in Europe, except European Turkey, but speaks a little French. He is tall, of spare figure, and somewhat delicate in health, active and intelligent, and attentive to his duties. He inquires personally into every detail of his army and its tactics, directing the mode in which they are to be executed. He possesses urbane and agreeable manners, and is a favourite with his friends and intimate acquaintances.

It is stated, in a telegram dated Cracow, September 21, that a general panic has been produced in Russia by the latest war news, and that the peasants are flying into the forests for fear of a fresh enlistment. There is a general feeling of open hostility to the Government.

A telegram from Constantinople of September 20, says—"Mediation has not yet been offered by any Power. It is stated in well-informed circles that the Porte will not accept mediation so long as there is a single Russian on Turkish soil, nor will Turkey consent to an armistice unless the bases of sub-

sequent peace proposals are at the same time defined."

The special correspondent of the *Times* at Bucharest writes that Russian officials of high rank there have declared that, although they were opposed to the war in the first place, yet now that it has for the time gone untowardly they would not listen to suggestions of peace, but that every man is determined to hold out to a victorious ending. They also assert that they express the sentiments of the great mass of the Russian people.

The Popoffka monitors have, it is stated, left Odessa. Their destination is unknown.

According to the St. Petersburg correspondent of the *Times*, the following is the official statement of the number of killed and wounded in some of the recent actions:—

	Officers.	Men.
General Gourko's Expedition	43	947
Bulgarian Legion at Eski		
Zaghra	18	520
Before Nikopol, July 15	31	1,290
First Battle of Plevna	74	2,771
Second Battle of Plevna	169	7,136
Total	335	12,664

This does not include the losses at the Chipka Pass, or the terrible slaughter of the past week, which would probably swell the ghastly total to 30,000. Even then, no allowance is made for the fighting at Rustchuk and on the Lom.

Four large London firms were, on Friday, invited to tender for the supply of corrugated iron for huts to contain 100,000 Russian soldiers. The huts are to be of four sizes, for 25, 50, 100, and 500 men. They are to be delivered at Antwerp, and sent direct to Bucharest across the Continent by rail. These are for erection in the neighbourhood of Bucharest. Orders have also been issued for eight railway stations for a strategic railway. These are to be complete in every way, and are to be provided with heating apparatus. The delivery of the iron at Antwerp is to commence in ten days, and the whole quantity to be delivered in a fortnight afterwards.

The Italian consuls send fearful accounts of the executions of Bulgarians by the Ottoman Government. The Italian Consul at Tripoli states that 2,000 Bulgarians landed, at Tripoli from a Turkish transport, have been sent to the borders of the desert in the interior. Executions and deportations are depopulating Bulgaria.

It is stated from Bucharest that Prince Gortschakoff caught a cold the other day while he was attending the funeral service which was held for the Roumanians killed in the war, and is now confined to his room.

A report published by a Turkish paper that Mr. Layard had tendered his resignation is contradicted from Constantinople.

Major-Generals Dragomiroff, Prince Imeretinsky, and Skobelev have been promoted to be Lieutenant-Generals. The last-named is to command a division before Plevna. He has recovered from his fever and has gone to the front. He is one of the most scientific as well as successful officers in the Russian service.

A correspondent at Bucharest states that the Russian Government is contracting for barracks for some thousands of men about Sistova, and for the same number on the north side of the Danube.

The Berlin correspondent of the *Cologne Gazette* writes:—"To judge by the orders which the Russian Government is giving for war material in Prussia alone, she appears to be preparing for a still long duration of the war. Considerable orders for tent canvas especially have arrived."

The correspondent of the *Morning Post* at Berlin telegraphs:—"The Russian Guard corps, numbering 53,000, is ordered to reinforce the Czarewitch, whose command will thus consist of 110,000 men and 400 guns. The 24th Division, which formerly garrisoned St. Petersburg, will reinforce General Zimmermann in the Dobrudscha. Other divisions have been hurriedly despatched from Plevna to the Schipka Pass. The vanguard of the Grenadier Division, which has been anxiously awaited, has arrived at Achalkulaki, in the Caucasus. The 6th Army Corps has replaced the Guards at Warsaw."

Mr. Lloyd, the delegate of the Sick and Wounded Fund, has arrived at Bucharest with three ambulance-wagons and appurtenances, in value about 5,000*l.* The materials most needed are bandages and linen.

The Roumanians lost four hundred men killed and wounded in the unsuccessful attack made by them on the 18th inst. from Grivitz on the large central Turkish redoubt.

General Ignatieff, who is suffering from fever, has left Bucharest to join his family at Kiew, where he will remain until recalled by the Emperor.

A telegram from Bucharest says:—"The Guard is crossing at Sistova, the cavalry and artillery taking the direction of Plevna. The usual bombardment goes on at the latter place, but it is generally understood that no more assaults are to be made until the Turkish works have been partially reduced by artillery fire. The allied forces are entrenched so strongly that foreign officers accompanying them have declared it impossible for the Turks to force their lines."

Sir Henry Havelock, M.P., intends to write a book on the campaign in Bulgaria. May an archbishop be considered one of the key-stones of the Church?

Gleanings.

"I'll call to borrow," said the man with a cold in his head, as he went out of a doctor's office. "No, you needn't," was the reply, "I never lend."

A clergyman who was annoyed by the squeaking shoes of his parishioners, remarked that some people had "too much music in their soles."

Doctor: "Now tell me, Colonel, how do you feel when you've killed a man?" Colonel: "Oh! very well, thank you, Doctor. How do you?"

"A cast-iron grandmother" is not an appropriate epithet. It is simply the trade name for the new machine for knitting stockings.

Said a lady at a public ball, "My daughter never dances out of her set." "Which set?" asked a wag, "the white or the blue?" The lady was a wealthy china-dealer's wife.

A gentleman, speaking to one of the shoeblacks who pervade the London pavements, asked where he (the shoeblack) lived. "Oh, in Up and Down-street, sir." "Up and Down-street! Where may that be?" "Oh! at the corner of Pick-em-up-street."

An old farmer, on being asked why a peacock that was strutting through the yard was like a figure 9, couldn't see the resemblance. But light broke in on him when he was told that it was because it was nothing without its tail.

A negro prayed earnestly that he and his colored brethren might be preserved from their "upsettin' sins." "Brudder," said one of his friends, at the close of the meeting, "you ain't got de hang ob dat er word." "It's besittin', not upsettin'." "Brudder," replied the other, "if dat's so, it's so. But I was prayin' de Lord to save us from de sin ob 'toxication, an' ef dat ain't an upsettin' sin I dunno what am."

A NEW VIEW OF POST-CARDS.—An old gentleman, who recently became the recipient of his first post-card, placed his "specs" carefully astride his nose and eyed the pasteboard closely. "What is this thing, anyway?" he finally demanded. "Why, a post-card, of course," was the answer. "A post-card! What is such a thing good for, I'd like to know?" He was informed that a cheap rate of postage had come into vogue, and writing-paper was at a discount. "Hang it all!" flamed the old gentleman in a sudden rage, "they've got ter 'dulteratin' tea with weeds, terbacker with licorice and copper, whisky with pepper and turpentine, an' now they've got ter 'dulteratin' envelopes tu save save the paper!"

NARROW ESCAPE OF MR. GLADSTONE!—An ingenious gentleman has written to the *Rock* to announce his discovery that Mr. Gladstone is the Beast, or one of the Beasts, in the Apocalypse, or, in other words, that his name in Greek makes up the number 666. The *Rock*, however, though it highly respects its correspondent, and confesses that it is not partial to Mr. Gladstone, declines to accept the theory to which it has given currency, on the just ground that the last letter of Mr. Gladstone's name must be reckoned not as the Greek long e, which stood for eight, but as the short e, which stood only for five, and that therefore Mr. Gladstone falls short of the Beast's number by three, which is sufficient to exculpate him, although, says the *Rock*, "he only escapes by the skin of his teeth."

THIERS AND BISMARCK.—The *Peather Lloyd* relates a touching anecdote of Thiers and Bismarck:—It was already near midnight in an hotel at Versailles when the two were negotiating about Belfort. Thiers was quite exhausted, and Bismarck, touched by the old man's wearied look, bade him take a couple of hours' sleep, whilst he despatched his telegrams. Thiers consented, lay down on a chaise longue, and soon fell asleep. Bismarck, noticing that he shivered in his sleep, approached him gently and covered him up with his own fur cloak. Two hours later the two were disputing the point inch by inch. At last Bismarck yielded. "But confess," he smiled, "there are only two people who know what is good for France—you and I." The flag of the town of Belfort, by the way, was the only one which was carried before his bier at the funeral.

HOLLOWAY'S PILLS AND OINTMENT.—Sick headache and various nervous disorders are remarkably liable to occur at this season of the year, for scarcely any function of the human body escapes some inconvenience when fervent heat during the day is succeeded by chilly evenings. The liver, the brain, and the skin are the organs most susceptible of being affected, and if either the one or other be so, the others almost invariably sympathise and show evidence of their sympathy; hence it is that sick headaches, biliousness, pimples, blotches, &c., are so frequent during the late summer and autumn months. The Ointment should be rubbed perseveringly into the region of the liver, and the Pills simultaneously taken internally will soon rectify the existing mischief.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

TEETH, &c.—THE COMPLETE UPPER OR LOWER SET OF FOURTEEN PURE MINERAL TEETH, fitted and fixed to the mouth without pain. The extraction of stumps, loose or decayed teeth not being necessary in any case. This perfectly painless system of adapting artificial teeth to the mouth is protected by Her Majesty's Royal Letters Patent; and a written guarantee given with every case that they will not decay or change colour. 54, Rathbone-place, Oxford-street, near Tottenham-court-road. Mr. M. E. Toomey, Surgeon-Dentist.

CAVILL'S SWIM ACROSS THE CHANNEL.—It is not generally known that Professor Cavill found that the most sustaining beverage he partook of for this wonderful effort was Cadbury's Cocoa Essence. This article contains more concentrated nourishment than any other beverage. Ten years ago the "British Medical Journal" predicted that "it would prove one of the most nutritious, digestible, and restorative of drinks."

Births, Marriages, and Deaths.

BIRTH.

FLOWER.—Sept. 18, at Basingstoke, the wife of J. Ed. Flower, M.A., pastor, of a son.

MARRIAGES.

COGDON-ABLETT.—Sept. 20, at Kingland Congregational Church, by the Rev. Thomas Aveling, D.D., William Robert, eldest son of Thomas S. Cogdon, of Dalton, to Alice Mercy Harriet, daughter of Frederick John Ablett, of Clissold-road, Stoke Newington.

WATSON-PEARCE.—Sept. 18, at the Baptist Chapel, Herston, Cambs, by the Rev. S. H. Akehurst, John Kidman Watson, to Harriet, eldest daughter of Joseph Ellis Pearce, of Hauxton Mills, near Cambridge.

COMMINS-INNES.—Sept. 20, at Park Chapel, Camden Town, by the Rev. J. C. Harrison, Arthur Cobden Peel Commis, of Oxford-road, Finsbury park, to Mary, daughter of Robert Innes, of 40, King Henry's-road, late of Madeira.

JONES-SALISBURY.—Sept. 22, at Saltney Chapel, Chester, by the Rev. E. Jones, father of the bridegroom, Keppei Jones, Esq., of London, to Caroline Amelia Swanwick, third daughter of E. R. G. Salisbury, Esq., of Glan Aber, Chester.

DEATHS.

GELDART.—Sept. 22, at Bowdon, near Manchester, aged 68, Thomas Geldart, late Secretary to the Manchester City Mission.

GASQUOINE.—Sept. 23, at Somerville, Birkdale, Lancashire, in her 78th year, Mary Ann, widow of the late Thomas Gasquoine, formerly of Manchester, and mother of the Rev. T. Gasquoine, of Oswestry. Friends will please accept this intimation.

HUDSON.—Sept. 24, at West Bromwich, Samuel Bell, younger son of Mr. R. S. Hudson, Bache Hall, Chester, aged 20 years.

EPPS'S CACAOINE (Quintessence of Cacao).—Cacaoine possesses the essential principle of cacao, theobromine, unclogged by excess of nutritives and over-richness, as found in the natural cacao nibs, and in chocolates and prepared cocoas generally. The cacao flavour here becomes almond-like and intensified, and being unsweetened it affords when made an exhilarating warm drink, extremely fluid and refreshing and clean to the palate. Sold only in packets and tins, labelled "James Epps & Co., Homoeopathic Chemists, London."

OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as head-dress "at home" or in promenade. In the "nursery" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington-street, seven doors from the Strand, London, W.C.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN'S Zyl-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where the hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

KINAHAN'S LL WHISKY.—Universally recommended by the Medical Profession. A pure old spirit, mild, mellow, delicious, and most wholesome. Dr. Hassall says:—"The samples were soft and mellow to the taste, aromatic and ethereal to the smell. The Whisky was pronounced to be pure, well-matured, and of very excellent quality." Wholesale, 20, Great Titchfield-street, London, W.

CARDINAL ECRE, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, berrones, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c. Sixpence per bottle. Sold by Chemists and Stationers.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quickly cured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

Advertisements.

HEAD MISTRESS.

THE Governing Body of the WYGGESTON HOSPITAL GIRLS' SCHOOL, Leicester, desire to receive applications for the post of HEAD MISTRESS of their new School, which will be opened at or about Easter next.

The Head Mistress will receive a fixed salary of £100 a year, and head money after the rate of £2 for each girl up to one hundred, and £1 for each girl above that number. The School will accommodate about 250 girls. There is no house of residence.

The Head Mistress will have the sole power of appointing and dismissing her assistants.

Further information and copies of the Scheme of the Endowed School Commissioners may be obtained of the Clerk, to whom applications with testimonials must be forwarded on or before Saturday, the 10th day of November next. Candidates are requested not to canvass.

(By order of the Governors)

A. H. BURGESS, Clerk.

Berridge-street, Leicester, 11th Sept. 1877.

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**65 & 64,
CHEAPSIDE.**

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GOLD PRESENTATION
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FROM £10 TO £100.**

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JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

**JOHN BENNETT, WATCH and CLOCK
MANUFACTORY, 65 and 64, CHEAPSIDE.**

WANTED, a YOUNG LADY, well educated and able to give instruction in Music and assist in a Daily School. A moderate salary and comfortable home provided.—Apply by letter, giving references, to W., No. 67, Duke-street, Whitehaven.

HOME EDUCATION.—A LADY residing in the healthiest part of Malvern, and wishing to Educate her own little Daughters at Home, would be glad to hear of Two or Three others to join them.—For particulars apply to Rev. A. S. Richardson, Castle House, Malvern.

NEW COLLEGE, LONDON.

The SESSION of 1877-8 will commence on FRIDAY, the 28th of September. The Introductory Lecture will be delivered at Seven o'clock, p.m., by the Rev. Dr. ANGUS.

All necessary information respecting the Ministerial and Lay Student Departments of the Institution may be obtained on application to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

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SURREY ROAD.**

SEPTIMUS P. MOORE, B.A., LL.B., B.Sc. (Lond.),
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EDUCATES, as Private Pupils, a few SONS of GENTLEMEN. Equal attention paid to work, health, and comfort.

Bournemouth has been selected for its porous soil, milder winters, and cool summer sea-breezes.

The Pupils attend the ministry of the Rev. William Jackson or the Rev. P. F. Eliot, M.A.

Strictly inclusive terms for Pupils under sixteen, £105. References exchanged.

AUTUMN TERM began SEPT. 11.

APPRENTICESHIP SOCIETY.

At the Half-yearly Election held at the Memorial Hall, Farringdon-street, on Tuesday, Sept. 25, 1877, the following were the SUCCESSFUL CANDIDATES:—

Edgar J. Blake	1220	E. J. Frost	819
John E. Jervis	1158	Charles A. Lewis	807
W. Henry Gee	929	Lewis A. Spong	794
Cecil P. Ellis	885	L. David Evans	681

I. VALE MUMMERY, President.
J. MARCHANT, Hon. Sec.

ASYLUM for FATHERLESS CHILDREN,
Reedham, near Croydon.

The Board of Management very earnestly APPEAL for further aid from the benevolent and friends of the fatherless to maintain 230 Children now in the Asylum. There is no endowment.

T. W. AVELING, D.D., Hon. Sec.
Office, 6, Finsbury-place South, E.C.

NORWOOD ORPHAN SOCIETY.

for the TRAINING UP of BEREAVED CHILDREN in CHRISTIAN FAMILIES. Approved cases received in the order of application. No voting. CONTRIBUTIONS are earnestly requested in aid of this new charity, and will be thankfully received and acknowledged by the Treasurer, Watson Osmond, Esq., 60, Fenchurch-street, E.C., and Netherton, Penge-lane, Sydenham; or the Hon. Secretary, Rev. G. T. Coster, Sunny Bank, South Norwood, S.E. Post-office orders to be made payable at the General Post Office. Cheques to be crossed London and South-Western Bank.

BRITISH EQUITABLE

ASSURANCE COMPANY.

4, QUEEN STREET PLACE, E.C.

CAPITAL:—A Quarter of a Million Sterling.

TWENTY-SECOND ANNUAL REPORT, MAY, 1877.

2,348 New Policies issued for	£449,410
New Annual Premium Income of	12,950
22,594 Policies in force for	4,014,886
Annual Premium Income thereon	124,810
Death Claims, Matured Policies and Bonuses.	41,869
Laid by the Twenty-second year	389,411
Accumulated Fund increased to	60,255
	500,097

AVERAGE REVERSIONARY BONUS:—One and a Quarter per Cent. per Annum.

Mutual Assurance without Mutual Liability.

Policies payable in Lifetime by application thereto of the Profits.

Separate use Policies.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhoea, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chevasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness, I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON, late curate of St. Mary's, Cardiff.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY.

"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELL, Bachelor of Theology and Priest of Prunetto, near Mondovì."

DU BARRY'S FOOD.—CONSTIPATION,

Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting by Du Barry's Food—MARIA JOLLY.

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